

ALMANAC
FOR
The German Reformed Church,
FOR THE YEAR OF OUR LORD
1864.



What is thy only comfort in life and in death?

ANSWER.

That I, with body and soul, both in life and in death, am not my own, but belong to my faithful Saviour Jesus Christ, who, with His precious blood, hath fully satisfied for all my sins, and redeemed me from all the power of the Devil; and so preserves me, that, without the will of my Father in Heaven, not a hair can fall from my head; yea, that all things must work together for my salvation. Wherefore, by His Holy Spirit, He also assures me of eternal life, and makes me heartily willing and ready henceforth to live unto Him.

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MOSES KIEFFER AND CO.
1864.

Publications of the German Reformed Church.

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GERMAN PUBLICATIONS.

An office for the publication and sale, principally, of German Books, has been established at Cleveland, Ohio, under the direction of the "Buch-Verein" organized in the West. A number of books in the German language, published both in this country and in Germany, are to be had at this establishment.

ALMANAC FOR THE YEAR OF OUR LORD 1864,

BEING A LEAP YEAR OF 366 DAYS.

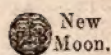
Characters of the Constellations.

♈ Aries, the Ram.
♉ Taurus, the Bull.
♊ Gemini, the Twins.
♋ Cancer, the Crab.

♌ Leo, the Lion.
♍ Virgo, the Virgin.
♎ Libra, the Balance.
♏ Scorpio, the Scorpion.

♐ Sagittarius, the Bowman.
♑ Capricornus, the Goat.
♒ Aquarius, the Butler.
♓ Pisces, the Fishes.

Astronomical Characters Explained.



New Moon.



First Quarter.



Full Moon.



Last Quarter.

♋ Moon's Ascending Node, or Dragon's Head.
♌ Moon's Descending Node, or Dragon's Tail.
☾ Ascension.
☿ Descension.

Planets and Aspects.

♄ Saturn.
♃ Jupiter.
♂ Mars.
☉ Sun.

♀ Venus.
☿ Mercury.
♁ Earth, ♁ Moon.
♁ Herschel.

♋ Conjunction, or Planets in the same longitude.
✱ Sextile, when they are 60° apart.
☐ Quartile, when they are 90° distant.
△ Trine, when they are 120° distant.
♏ Opposition, when they are 180° distant.

Chronological Cycles.

Dominical Letters.....	C, B.	Solar Cycle.....	25
Golden Number.....	3	Roman Indiction.....	7
Epact.....	22	Julian Period	6577

The Jewish Era commences 1st of October, with 5625.

The Mohammedan Era commences 6th of June, with 1281.

Movable Feast Days.

Septuagesima Sunday.....	Jan. 24	Palm Sunday.....	Mar. 20	Trinity Sunday.....	May 22
Quinquagesima Sunday	Feb. 7	Easter Sunday.....	" 27	Corpus Christi.....	" 26
Shrove Tuesday.....	" 9	Ascension or Holy Thursday. May 5		First Sunday in Advent.....	Nov. 27
Ash Wednesday.....	" 10	Whit-Sunday	" 15	Sundays after Trinity are.....	26

EMBER-DAYS. February 17.—May 18.—September 21.—December 21.

Cardinal Points.

Vernal Equinox,	Sun ☉ enters ♈ the 20th of March, at (Solar time) 2 o'clock 54 minutes Morning.
Summer Solstice,	" ☉ " ♋ the 20th of June, " " 11 " 45 " Evening.
Autumnal Equinox,	" ☉ " ♏ the 22d of Sept. " " 2 " 15 " Afternoon.
Winter Solstice,	" ☉ " ♐ the 21st of Dec., " " 7 " 56 " Morning.

♀ Venus is called the Governing Planet.

Eclipses for the Year 1864.

There will be this year only two Eclipses, both of the Sun.

The first is an Eclipse of the Sun, on the 5th of May, 7 o'clock 17 minutes, in the evening, invisible here. This Eclipse is visible in the northwestern part of North America, in California a small part towards sunset, and on the North Pacific Ocean the Sun will be nearly totally eclipsed. In Longitude 108° 55' west of Chambersburg, and Latitude 32° 14' North, according to the Tabular Diameter of the Sun and Moon, this Eclipse is total, except at the positions of central beginning and ending.

The second is an Annular Eclipse of the Sun, the 30th of October, 10 o'clock 32 minutes, in the morning, here invisible on account of the Moon's great southern latitude; visibly partly in Mexico, and over all the whole of South America.

All calculations of this Almanac are made to Solar time, to which add the Equation in the hour table when the Sun is slow, and subtract when fast, for mean or clock time.

LAURENCE J. IBACH.

First Month,

JANUARY, 1864.

31 Days.

Day of Wk.	Day of Mon.	Remarkable Days.	Moon South.		Moon rises & sets.	Moon's Signs.		Miscellaneous Particulars.	Hour Table, Sun slow.	Sun rises and sets.		Old Style.	
			H. M.	H. M.		S.	D.			M.	H. M.		H. M.
F	1	NEW YEAR	5	58	morn.	♋	10	☾ rises 3h. 44m. morn.	4	7	23	4 37	20
S	2	Abel, Seth	6	44	12 52	♋	24	☾ 2. ☽ 6 ½ ½ rises 12h.20m	4	7	23	4 37	21
1. Sunday after New Year. St. Matt. iii. 13-17; 1 Peter iv. 12-19. Day's length, 9 hours 14 minutes.													
S	3	Enoch	7	28	1 58	♋	8	Orion south 10h. 42m.	5	7	23	4 37	22
M	4	Methuselah	8	12	2 49	♋	22	7* south 8h. 31m.	5	7	23	4 37	23
T	5	Simon	8	54	3 49	♋	6	☽ 6 ½ ☾ 6 gr. Hel. Lat. N.	5	7	22	4 38	24
W	6	EPIPHANY	9	50	4 36	♋	20	☽ ☽ 8 8 rises 4h. 51m.	6	7	22	4 38	25
T	7	Isidor	10	51	5 26	♋	5	☾ ½ rises 3h. 1m.	6	7	21	4 39	26
F	8	Erhard	11	48	6 30	♋	20	☾ ☽ ☽ ☽ rises 3h. 51m.	7	7	21	4 39	27
S	9	Julian	12	40	☾ sets	♋	6	☾ ☽ in per. ☽ gr. Elong. E.	7	7	20	4 40	28
2. Sunday after Epiphany. St. Luke ii. 41-52; Rom. xii. 1-5. Day's length, 9 hours 22 minutes.													
S	10	Paul's imprison.	1	30	6 59	♋	22	☽ ☽ ☽ ☽ sets 6h. 20m.	8	7	19	4 41	29
M	11	Eugene	2	25	7 59	♋	8	½ rises 11h. 44m.	8	7	19	4 41	30
T	12	Rinehold	3	16	9 7	♋	24	Aldebaran south 8h. 51m.	8	7	18	4 42	31
W	13	Hilary	3	56	10 14	♋	10	Rigel south 9h. 27m.	9	7	18	4 42	Jan. 1
T	14	Felix	4	40	11 15	♋	26	Sirius south 10h. 56m.	9	7	17	4 43	2
F	15	Maurice	5	25	morn.	♋	12	☾ 15. ☽ stationary.	10	7	17	4 43	3
S	16	Marcellus	6	10	12 18	♋	26	☾ ☽ Wega sets 7h. 27m.	10	7	16	4 44	4
3. Second Sunday after Epiphany. St. John ii. 1-11; Rom. xii. 6-16. Day's length, 9 hours 30 minutes.													
S	17	Anthony	6	55	1 18	♋	10	☾ rises 4h. 4m. 7* so. 7h. 39m.	10	7	15	4 45	5
M	18	Franklin born	7	40	2 16	♋	24	☽ 8 rises 4h. 40m.	11	7	14	4 46	6
T	19	Sarah	8	40	3 15	♋	8	½ rises 2h. 21m.	11	7	13	4 47	7
W	20	F. Sebastian	9	39	4 13	♋	22	☽ ☽ ☽ ½ rises 11h. 8m.	11	7	12	4 48	8
T	21	Agnes	10	38	5 12	♋	6	☽ enters ☽	11	7	11	4 49	9
F	22	Vincent	11	39	6 8	♋	18	☾ ☽					

MOON'S PHASES.

Last Quarter,	2d day,	2 o'clock	27 minutes.	Morning.
New Moon,	9th "	2 "	31 "	Morning.
First Quarter,	15th "	5 "	49 "	Evening.
Full Moon,	23d "	4 "	43 "	Afternoon.
Last Quarter,	31st "	6 "	56 "	Evening.

CONJECTURES OF THE WEATHER.

1, 2, 3, variable; 4, 5, snow; 6, 7, moderate; 8, 9, rain; 10, 11, fair; 12, 13, cloudy; 14, 15, fair; 16, 17, 18, 19, northwest, cold; 20, 21, moderate; 22, cloudy; 23, snow; 24, 25, 26, cold; 27, 28, fair; 29, 30, 31, northwest, very cold.



NEW YEAR.

IN the State New Year's Day begins the civil year. In the Church it is the holy-day on which is celebrated the Circumcision of Christ, wherein, by active obedience, "He put honor on the law which he came to fulfil," and thus fulfilled all righteousness for us. In some congregations this holy-day is neglected; but, wherever it is not kept religiously, there is danger that it will become a day of vain, if not of sinful, pleasure. There is in all serious minds a sense of solemnity at the beginning of a new year. Good vows are made and good resolutions formed. These would no doubt oftener be kept if the day were more religiously observed. As we know not what this year may bring to us, let us begin it in devout dependence on God.

JANUARY

Derives its name from *Janus*, a Roman god. He is represented as double-faced,—one looking forward, the other back. The first day of this month was sacred to him,—looking back, like himself, on the old year past, and forward on the new year to come.

ORGANIZATION OF THE SYNOD.

The Synod of the German Reformed Church was organized in Philadelphia, September 29, 1747. Thirty-one, including Pastors and Elders, were present. Rev. J. B. Reiger opened with a sermon on Psalm ciii. In the afternoon, at two o'clock, the first session was commenced, "which was opened with prayer and closed with thanksgiving." The Synod of the Dutch Reformed Church in this country was organized just fifteen days earlier, September 14, 1747; and the Lutheran Synod nearly one year later, August 14, 1748.

THE TER-CENTENARY OF THE HEIDELBERG CATECHISM.

The Three-hundredth Anniversary of the Heidelberg Catechism, during the year 1863, was commemorated with much spirit and success. The grand convention in Philadelphia on the 19th of January, 1863, was largely attended. The "Ter-Centenary Monument," which resulted from that convention, is a splendid volume of 640 pages. It is a treasure of information in relation to our excellent symbol of faith: every family in the Church ought to possess it, and every member ought to read it. A superb edition of the Catechism, in Latin, German, and English, has also been published on fine paper, and generally in the best style of the book-making art. This work is worthy of the occasion, and ought to be found in all our families. Many of the churches were beautifully decorated on Trinity Sunday, and appropriate sermons were delivered by our pastors. The free-will offerings of the Church, as far as reported, are large and liberal. The good fruits of this Jubilee Year will be a blessing to the Reformed Church in this country for all time.

THE HEIDELBERG CATECHISM IN INDIA.

In June, 1858, a notice went the rounds of American and European journals, stating that thirty thousand Christians had been found on an island north of Celebes, in the Indian or Malay Archipelago, who used the Heidelberg Catechism. This occasioned a letter from Captain Walter M. Gibson to the Albany Evening Post, in which he states that there is no such island in that locality, but at the same time says, "There are late accounts of small Protestant Christian communities among the Molucca Islanders, numbering a few hundreds, who, I know, make use, in the instruction of their children, of a badly translated Heidelberg Catechism." This is an interesting fact.

The Catechism was no doubt introduced among the islands by the Dutch. Amboyna, one of the Molucca Islands, came into the possession of the Dutch in 1607; who established missions there. Captain Gibson says, "Among the islands of the Tenimber group, in the Java Sea, there have been recently discovered a few native Christian communities, the descendants of converts by Dutch missions at Amboyna."

It would be interesting to know how far this celebrated symbol of the Reformed faith still lingers among the remains of those old missionary fields.

Second Month,

FEBRUARY, 1864.

29 Days.

Day of W'k.	Day of Mon.	Remarkable Days.	Moon South.		Moon rises & sets.		Moon's Signs.		Miscellaneous Particulars.	Hour Table, Sun slow.	Sun rises and sets.		Old Style.		
			H.	M.	H.	M.	S.	D.			H.	M.		H.	M.
M	1	Bridget	6	39	1	59		24	♂ ♀ ♄ ♀ rises 1h. 21m.	14	7	0	5	0	20
T	2	Candle Mass	7	19	2	44		8	♂ ♀ ♄ ♀ rises 10h. 18m.	14	6	59	5	1	21
W	3	Blasius	8	19	3	35		22	Sirius south 9h. 31m.	14	6	58	5	2	22
T	4	Veronica	9	10	4	20		6	♂ ♀ ♄ ♀ ♄ rises 4h. 34m	14	6	57	5	3	23
F	5	Agathe	10	6	5	10		20	♂ ♀ ♄ ♀ stationary.	14	6	56	5	4	24
S	6	Dorothy	11	5	6	2		4	♂ ♀ ♄ ♀ ♀ rises 4h. 32m.	14	6	55	5	5	25

6. Quinquagesima—Sunday before Lent. St. Luke xviii. 31-43; 1 Cor. xiii. 1-13. Day's length, 10 hours 12 minutes.

S	7	Richard	12	6	sets		17		7. ♀ in perigee.	14	6	54	5	6	26
M	8	Solomon	12	56	6	56		0	7* sets 1h. 11m.	14	6	53	5	7	27
T	9	Shrove Tuesday	1	24	7	58		13	Arcturus rises 9h. 28m.	15	6	52	5	8	28
W	10	ASH WEDNESD.	2	14	8	54		26	Orion south 8h. 3m.	15	6	51	5	9	29
T	11	Euphrosyne	3	6	9	54		10	Spica rises 10h. 12m.	15	6	49	5	11	30
F	12	Eulalia	4	2	10	55		24	♂ ♀ ♄ ♀ ♄ rises 9h. 48m.	15	6	48	5	12	31
S	13	Castor	5	0	11	56		6	♀ rises 4h. 37m.	15	6	47	5	13	Feb. 1

7. Invocavit—First Sunday in Lent. St. Matt. iv. 1-11; 2 Cor. vi. 1-10. Day's length, 10 hours 30 minutes.

S	14	Valentine	6	1	morn.		18		14. ♀	15	6	45	5	15	2
M	15	Faustine	6	46	12	54		0	♂ ♀ ♄ ♄ ♄ rises 12h. 31m.	14	6	44	5	16	3
T	16	Julianus	7	34	1	48		12	♂ ♀ ♄ ♄ ♄ rises 4h. 11m.	14	6	43	5	17	4
W	17	Ember day	8	20	2	38		24	Sirius south 8h. 35m.	14	6	42	5	18	5
T	18	Concordia	9	5	3	24		6	♂ gr. Elong. W.	14	6	41	5	19	6
F	19	Susanna	9	50	4	6		18	♂ rises 5h. 25m. ☉ enters ♋	14	6	39	5	21	7
S	20	Eucharis	10	35	4	44		0	♂ in apogee. ♀ rises 4h. 43m.	14	6	38	5	22	8

8. Reminiscere—Second Sunday in Lent. St. Matt. xv. 21-28; 1 Thess. iv. 1-8. Day's length, 10 hours 46 minutes.

S	21	Eleonora	11	25	5	48		11	♂ rises 12h. 1m.	14	6	37	5	23	9
M	22	Washington born	morn.	☉ rise		23		22. Antares rises 1h. 34m.	14	6	36	5	24	10	
T	23	Serenus	12	15	7	12		5	Orion south 7h. 20m.	14	6	34	5	26	11
W	24	Matthias	1	5	8	18		16	7* sets 12h. 38m.	14	6	33	5	27	12
T	25	Victorinus	1	55	9	4		27	Wega rises 11h. 12m.	13	6	32	5	28	13
F	26	Nestor	2	40	9	50		8	♂ ♀ ♄ ♄ ♄ rises 9h. 8m.	13	6	31	5	29	14
S	27	Leander	3	35	10	40		19	♂ stationary. ♀ rises 4h. 48m.	13	6	29	5	31	15

9. Oculi—Third Sunday in Lent. St. Luke xi. 14-28; Eph. v. 1-9. Day's length, 11 hours 4 minutes.

S	28	Macarius	4	29	11 47		29	♂ ♄ rises 4h. 0m.	13	6 28	5 32	16
M	29	Leap day	5	27	morn.		10	♂ ♀ ♄ ♄ ♄ rises 11h. 36m.	13	6 27	5 33	17

♀ Venus is Morning Star till the 18th of July, 6 o'clock in the morning, then Evening Star to the end of the year.

MOON'S PHASES.

New Moon, 7th day, 12 o'clock 48 minutes, Afternoon.
 First Quarter, 14th " 8 " 2 " Morning.
 Full Moon, 22d " 11 " 38 " Morning.

CONJECTURES OF THE WEATHER.

1, coldest day; 2, 3, 4, fair; 5, 6, rain and snow; 7, 8, 9, northwest, cold; 10, snow; 11, 12, 13, clear; 14, 15, cold; 16, 17, fair; 18, cloudy; 19, 20, 21, variable; 22, 23, fair; 24, snow; 25, 26, 27, cold; 28, 29, moderate.



A CHRISTIAN BOY.

"Are you a Christian?" asked a Sunday-school teacher of a boy in his class. "No," said the boy. "Are you?" he asked another boy who sat by his side. "Yes," was the prompt reply. "How do you know that you are a Christian?" asked the teacher. "Why, I am baptized." "Oh, then I am a Christian too," said the other boy. "Yes," said the teacher, "you are Christians, because you are in covenant with God: only live as Christians ought to live." Some parents and teachers think it is a great evil to teach baptized children that they are Christians, and hence take care to impress them with the idea that they are children of the devil. The children then think there is no use in trying to do good till they shall once become Christians. If they are taught that they belong to the devil, they will in mute despair and desperation conclude to submit to their fate. Tell them that God is their Father, Christ their Saviour, the Holy Spirit their Sanctifier in the Covenant, and you furnish them with the most powerful means, motive, and encouragement to live as Christians. Do not tell them that God *will* become their Father if they do good, but tell them to do good *because* God is their Father. Between these two systems there is the widest possible difference. The one is the true gospel; the other is another gospel, or rather no gospel at all.

FEBRUARY

Derives its name from the Latin *Februa*, the Roman festival of expiation and lustration, which was held on the 15th of this month.

POVERTY.—Every thing that I have, that's worth having, I've gained through poverty.



THE REVOLUTIONARY WAR.

In the Synodical minutes of 1777 occurs the following:

"Since, alas! in the midst of the present gloomy war, much that is commendable is neglected, especially that which pertains to the sanctification of the Sabbath day and Christian exercises in the families at home, and men's thoughts are much more fixed on arms than on God's Word, it was Resolved, That each pastor shall use foresight in his congregations, and seek diligently to order and maintain all things that accord with the duties of a Christian."

On account of the troubled state of the times, only a few of the members of Synod assembled at Lancaster in 1778, and no business was done.

The Synod met in the same place, April 28, 1779, when fifteen ministers were present, most of whom were accompanied by their elders; "the rest, however, on account of the extraordinary expensiveness and scarcity of the times, were without elders." We find the following minute in 1779: "On account of the many lusts which have obtained sway, and other disorders in the congregations, the question was propounded: What can be done as far as possible to curb and resist the same? Resolved, That an earnest and affectionate exhortation be prepared and printed, to be directed to all persons in general, but especially to the members of our congregations. Besides, we bind ourselves in the presence of the Chief Shepherd and Bishop of Souls, with hearty prayer and supplication, to show all diligence and zeal both in our public preaching and in our private intercourse with the people." William Hendel, Nicholas Pomp, and Albert Helfenstein were appointed to prepare this exhortation or address. Are there any copies of this document still extant?

Third Month,

MARCH, 1864.

31 Days.

Day of Wk.	Day of Mon.	Remarkable Days.	Moon South.		Moon rises & sets.		Moon's Signs.		Miscellaneous Particulars.	Hour Table, Sun slow.	Sun rises and sets.			Old Style.
			H.	M.	H.	M.	S.	D.			H.	M.	H.	
T	1	David	6	20	12	50		22	1. ♀ rises 4h. 50m.	13	6	25	5 35	18
W	2	Simplicius	7	19	1	51		5	7* sets 12h. 18m.	12	6	24	5 36	19
T	3	Samuel	8	18	2	47		18	♂ rises 8h. 44m.	12	6	23	5 37	20
F	4	Adrian	9	17	3	38		1	♂ ♀ rises 3h. 54m.	12	6	21	5 39	21
S	5	Frederick	10	15	4	30		14	♂ ♀ ♀ rises 4h. 49m.	12	6	20	5 40	22

10. Fourth Sunday in Lent.

St. John vi. 1-14; Gal. iv. 21-31.

Day's length, 11 hours 22 minutes.

S	6	Fridolin	11	14	5	26		27	♂ in per. ♀ rises 11h. 19m.	11	6	19	5 41	23
M	7	Perpetua	12	8	sets			9	7. Sirius south 7h. 26m.	11	6	17	5 43	24
T	8	Philemon	12	58	7	30		22	Orion south 6h. 31m.	11	6	16	5 44	25
W	9	Prudence	1	50	8	31		4	Regulus south 10h. 41m.	11	6	15	5 45	26
T	10	Apollonia	2	36	9	20		16	Arcturus rises 7h. 35m.	10	6	13	5 47	27
F	11	Ernestus	3	22	10	8		28	♂ ♀ Rigel sets 11h. 0m.	10	6	12	5 48	28
S	12	Gregory	4	8	10	58		10	♂ ♀ ♀ rises 4h. 48m.	10	6	11	5 49	29

11. Fifth Sunday in Lent.

St. John viii. 46-59; Heb. ix. 11-15.

Day's length, 11 hours 40 minutes.

S	13	Macedon	4	54	11	48		22	♂ stationary.	10	6	10	5 50	Mar. 1
M	14	Zachariah	5	44	morn.			4	♂ ♀ ♀ rises 3h. 44m.	9	6	8	5 52	2
T	15	Christopher	6	34	12	40		16	15. ♀ rises 10h. 34m.	9	6	7	5 53	3
W	16	Cyprianus	7	24	1	25		28	♂ rises 8h. 2m.	9	6	6	5 54	4
T	17	St. Patrick	8	12	2	10		10	Sirius south 6h. 49m.	8	6	4	5 56	5
F	18	Anselmus	8	58	2	53		22	Spica rises 8h. 1m.	8	6	3	5 57	6
S	19	Josephus	9	48	3	25		4	♂ in apo. ♀ rises 4h. 47m.	8	6	2	5 58	7

12. Palm Sunday.

St. John xii. 1-16; Phil. ii. 5-10.

Day's length, 12 hours 0 minutes.

S	20	Matrona	10	34	3	59		18	♂ enters ♀. Day and night	8	6	0	6 0	8
M	21	Benedict	11	18	4	28		2	equal. Spring commences.	7	5	59	6 1	9
T	22	Paulina	11	59	4	59		16	♂ gr. Hel. S. L.	7	5	57	6 3	10
W	23	Everard	morn.		rise			0	23. 7* sets 10h. 57m.	7	5	56	6 4	11
T	24	Maund. Th.	12	48	7	36		15	♂ ♀ ♀ rises 7h. 26m.	6	5	55	6 5	12
F	25	GOOD FRIDAY	1	36	8	40		29	♂ rises 3h. 37m.	6	5	53	6 7	13
S	26	Emanuel	2	25	9	48		14	♀ rises 4h. 44m.	6	5	52	6 8	14

13. Easter Sunday.

St. John xx. 1-10; Col. iii. 1-11.

Day's length, 12 hours 18 minutes.

S	27	Easter Sunday	3	19	10	54		29	♂ ♀ ♀ rises 10h. 2m.	5	5	51	6 9	15
M	28	Easter Monday	4	18	11	56		13	♂ ♀ south 12h. 34m.	5	5	49	6 11	16
T	29	Eustatius	5	17	morn.			27	Sirius sets 11h. 6m.	5	5	48	6 12	17
W	30	Guido	6	15	12	48		11	30. Orion sets 11h. 37m.	5	5	47	6 13	18
T	31	Detlaus	5	13	1	38		25	Wega rises 9h. 5m.	4	5	45	6 15	19

MOON'S PHASES.

Last Quarter, 1st day, 7 o'clock 50 minutes, Morning.
 New Moon, 7th " 10 " 39 " Evening.
 First Quarter, 15th " 12 " 49 " Morning.
 Full Moon, 23d " 5 " 8 " Morning.
 Last Quarter, 30th " 5 " 5 " Afternoon.

CONJECTURES OF THE WEATHER.

1, 2, fair; 3, 4, rain and snow; 5, cloudy; 6, 7, rain;
 8, 9, 10, clear; 11, 12, variable; 13, 14, 15, fair; 16, 17,
 variable; 18, 19, 20, fair; 21, 22, warm; 23, 24, storm; 25,
 26, N. W., clear; 27, 28, 29, clear; 30, 31, rain.



THE CROSS.

See the Lamb of God
Hung to the cross!
See His purple blood
Drop from the cross!
Do you look for rest? Look to the cross.
Is your soul unblest? Ask for the cross.
Do you ever bow? Bow to the cross.
Do you ever vow? Vow at the cross.
Do you ever mourn?
Mourn at the cross.
Do you feel forlorn?
Fly to the cross.
Do you seek a home?
Seek at the cross.
Vainly you roam
Far from the cross.
I would ever be
Near to the cross:
Jesus, look on me,
Down from Thy cross.
Precious blood that flows,
Christ, from Thy cross;
Heal, oh, heal my woes,
By thy dear cross.

"GOD FORBID THAT I SHOULD GLORY, SAVE IN THE CROSS OF OUR LORD JESUS CHRIST, BY WHOM THE WORLD IS CRUCIFIED UNTO ME, AND I UNTO THE WORLD."

THE HOLY WEEK.

This sacred season begins with Palm-Sunday—the Sunday before Easter, when our Saviour made His triumphant entrance into Jerusalem, whilst palm-branches were strewed in His way—and ends with Easter Sunday. Our forefathers called it "Die Stille Woche,"—the Silent Week,—because it ought to be devoted to silent penitence and meditation on the scenes of our Saviour's last sufferings. "During Holy Week there should be divine service every day, in which case the entire gospel history of Christ's Passion and Death should be read." In towns this service can be held in the evening. How edifying to Christians is this fellowship with our Saviour's sufferings! Many of our churches observe it. Where it has once been held, the people always desire it again.

GOOD FRIDAY comes in Holy Week. On this day our Saviour died. It has always been regarded as the most solemn of holy-days. Let all work be laid aside. Let all the churches be open. Let all Christians gather in humble love around the cross.

EASTER EVE.—The evening before Easter, when the Church commemorates our Saviour's repose in the grave. He sleeps unto a glorious waking! On this evening we think also of all our beloved dead who rest in Him.

EASTER SUNDAY.—On this day Christians celebrate with holy joy the Resurrection of Jesus Christ from the dead. The Holy Communion is always celebrated on this day. Easter furnishes us a pledge of our own blessed resurrection. "Thy resurrection, O Christ our Saviour, is celebrated by the angels in heaven; grant that we also here upon earth may proclaim with pure hearts Thy blessedness and glory."

THE CHILDREN MUST GO ALONG.

A little boy read Bunyan's Pilgrim's Progress. When he got through it, he said to his grandmother,—

"Grandma, which of the characters in this book do you like best?"



She replied, "Christian, of course: he is the hero of the story."

The little boy then said, "I like Christiana best; because when Christian set out on his pilgrimage to heaven he went alone, but when Christiana started she took the children with her."

Fourth Month,

APRIL, 1864.

30 Days.

Day of Wk.	Day of Mon.	Remarkable Days.	Moon South.		Moon rises & sets.	Moon's Signs.		Miscellaneous Particulars.	Hour Table, Sun slow.	Sun rises and sets.			Old Style.
			H.	M.		H.	M.			S.	D.	M.	
F	1	Theodore	8	4	2 21		8	♀ rises 4h. 40m.		4	5 44	6 16	20
S	2	Rosamunde	8	54	3 5		21	♂ ♀ rises 3h. 24m.		4	5 43	6 17	21
14. First Sunday after Easter. St. John xx. 19-31; 1 John v. 4-12. Day's length, 12 hours 38 minutes.													
S	3	Theodosia	9	44	3 39		3	♂ ♀ ☉ superior.		3	5 41	6 19	22
M	4	Ferdinand	10	40	4 10		16	☉ in per. ♂ ♀ 8h. ☉		3	5 40	6 20	23
T	5	Ambrose	11	38	4 42		28	♀ in aphelion.		3	5 39	6 21	24
W	6	Maximus	12	41	sets		10	6. ♂ ♀ ♀ rises 4h. 39m.		2	5 38	6 22	25
T	7	Egesippus	1	28	7 50		22	♂ rises 9h. 22m.		2	5 37	6 23	26
F	8	Aaron	2	12	8 50		4	♂ south 11h. 44m.		2	5 35	6 25	27
S	9	Dionisius	3	1	9 48		15	7* sets 9h. 56m.		2	5 34	6 26	28
15. Second Sunday after Easter. St. John x. 11-16; 1 Pet. ii. 19-25. Day's length, 12 hours 54 minutes.													
S	10	Prochorus	3	50	10 46		27	♂ Sirius sets 10h. 24m.		1	5 33	6 27	29
M	11	Daniel	4	39	11 34		9	♂ ♀ ♀ rises 4h. 35m.		1	5 31	6 29	30
T	12	Julius	5	26	morn.		21	Wega rises 8h. 21m.		1	5 30	6 30	31
W	13	Eustachius	6	14	12 17		3	13. Orion sets 10h. 48m.		0	5 29	6 31	Apr. 1
T	14	Lambert, B.	7	1	12 57		16	♂ Spica south 11h. 47m.	sun	5	28	6 32	2
F	15	Tiburtius	7	46	1 33		29	☉ in apo. ♂ south 11h. 23m.	fast	5	27	6 33	3
S	16	Olympia	8	31	2 3		12	♂ rises 8h. 46m.		0	5 25	6 35	4
16. Third Sunday after Easter. St. John xvi. 16-22; 1 Pet. ii. 11-19. Day's length, 13 hours 12 minutes.													
S	17	Calixtus	9	16	2 33		26	♀ rises 4h. 29m.		1	5 24	6 36	5
M	18	Aeneas	10	5	3 6		10	♂ rises 3h. 0m.		1	5 23	6 37	6
T	19	Anicetas	10	54	3 40		24	7* sets 9h. 22m.		1	5 21	6 39	7
W	20	Sulpitius	11	47	4 20		9	♂ ♀ ♀ ☉ enters ♄		1	5 20	6 40	8
T	21	Adolarius	morn.	rise			24	♂ 21. Sirius sets 9h. 43m.		2	5 19	6 41	9
F	22	Cajus	12	42	8 25		9	Regulus south 7h. 57m.		2	5 18	6 42	10
S	23	St. George	1	30	9 31		24	♂ ♀ ♀ rises 8h. 18m.		2	5 17	6 43	11
17. Fourth Sunday after Easter. St. John xvi. 5-15; St. James i. 16-21. Day's length 13 hours 30 minutes.													
S	24	Albertus	2	20	10 31		9	♂ ♀ gr. Hel. L. N.		2	5 15	6 45	12
M	25	Mark Evan.	3	10	11 24		24	♀ rises 4h. 22m.		2	5 14	6 46	13
T	26	Cletus	4	6	morn.		8	♂ rises 2h. 50m.		2	5 13	6 47	14
W	27	Anastasius	5	1	12 23		22	♀ gr. Hel. L. S.		2	5 12	6 48	15
T	28	Vitalis	5	50	1 3		6	28. Antares rises 9h. 34m.		3	5 11	6 49	16
F	29	Sybilla	6	45	1 38		19	7* sets 8h. 42m.		3	5 10	6 50	17
S	30	Eutropius	7	34	2 20		2	♂ gr. Elong. E. ♄ sets 8h. 40m.		3	5 8	6 52	18

♄ Saturn is on the 4th in opposition with the Sun nearest to the Earth, and shines all night.

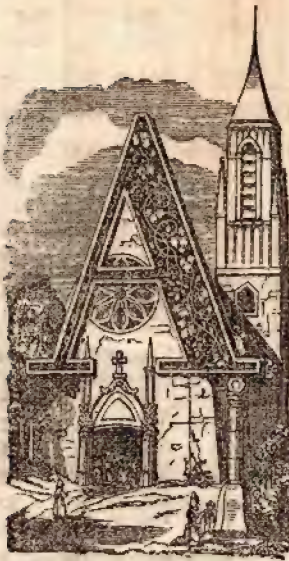
MOON'S PHASES.

New Moon, 6th day, 8 o'clock 37 minutes, Morning.
 First Quarter, 13th " 7 " 0 " Evening.
 Full Moon, 21st " 8 " 10 " "
 Last Quarter, 28th " 11 " 28 " "

CONJECTURES OF THE WEATHER.

1, 2, clear; 3, 4, fair; 5, 6, rain; 7, 8, 9, variable, with showers; 10, 11, 12, fair; 13, 14, thunder; 15, 16, clear; 17, rain; 18, 19, warm; 20, thunder; 21, 22, 23, frost; 24, rain; 25, 26, fair; 27, cloudy; 28, 29, clear; 30 rain.

NOT OLD ENOUGH.



WAY with the idea which some parents hold, that their children are not old enough to become catechumens when they are twelve or even fifteen years of age! This is a great mistake. Among the Jews their children became what they called "Sons of the Law" at the close of their twelfth year. At that time their instruction by the teachers of the Synagogue commenced. Hence our Saviour was found among the doctors in the temple at the age of twelve. That was regarded as the period of life when

their personal responsibility was supposed to be such as to fit them to pass from the family fully into the Church. On this precedent the Christian Church based its practice of an early catechumenate. Hence it has been the earlier practice of the Reformed Church to confirm its children in the thirteenth or fourteenth, and even in the twelfth, year of their age. There are many reasons in favor of the early catechization and confirmation of baptized children.

APRIL.

It is supposed that April is derived from the Latin *aperire*, to open, as it comes in the season when the buds begin to open.

THE THEOLOGICAL SEMINARY.

The Seminary of the Reformed Church in this country was first opened at Carlisle, Pennsylvania, by Rev. Dr. Lewis Mayer, March 11, 1825, with five students. It was removed to York in 1829, when Rev. Daniel Young was elected assistant Professor of Theology. In 1831 a classical school was connected with it, with Rev. Dr. F. A. Rauch at its head. In 1832, Dr. Rauch, after the death of Professor Young, was also elected by Synod to fill his place in the Seminary. In 1839 measures were taken to remove the Seminary to Mercersburg, whither the classical school had gone, and where it soon became

a college. Here both institutions were under the care of Dr. Rauch till 1840, when Rev. John W. Nevin, D.D., was elected Professor of Theology. In 1843 Dr. Philip Schaff was elected to a second professorship in the seminary. In 1851 Dr. Nevin resigned; and in 1852 Rev. B. C. Wolff, D.D., was elected to fill his place. The theological tutorship was founded in 1858, and went into operation in 1861 by the election of Wm. M. Reily, A.M., teaching tutor, and Jacob Kerebner, A.M., travelling tutor. There were in 1863 thirty students. The sessions open on the 1st of May and the 1st of October. Endowment fund, \$40,000.

GRAVEYARDS.

Our fathers called graveyards "Gottes-acker,"—*God's acre*,—because into them we lay the bodies of our beloved dead as seeds, which we believe will spring forth into life. The ancient Christians called them *cemeteries*,—sleeping-places; because they believed that the saints laid there were not dead, but only sleeping, to be waked in the morning of the resurrection. Graveyards ought to be beautiful places. When Abraham bought a field for a burial-place for his beloved wife Sarah, "all the trees that were in the field, and that were in all the borders round about, were made sure unto Abraham for a possession." (Gen. xxiii.) Our Saviour was buried in a garden,—where there were trees and flowers, not on a bare common, or spot destitute of rural beauty.

Plant trees, then, in your graveyards. Shade the place where lie in rest and hope the bodies of your beloved dead. Destroy the "thorns and thistles," the emblems of sin and the curse. Keep in order the walls and fences. Neglect not the place where your fathers repose.

TREES AROUND CHURCHES.

It is a very pretty thing to have shade-trees placed around churches. How beautiful a country church looks in the midst of a clump of trees! Some congregations very much neglect their churches in this respect. Plant trees, and make lovely and pleasant the surroundings of Jehovah's earthly dwelling-place. This is a good time to plant them: get right to work.

INFANT MEMBERS.—All baptized children are members of the Church; they ought to be made acquainted with this fact, and treated as young members. They ought to be often reminded of their baptism, and exhorted to make use of its grace.

Fifth Month,

MAY, 1864.

31 Days.

Day of Wk.	Day of Mon.	Remarkable Days.	Moon South.	Moon rises & sets.	Moon's Signs.	Miscellaneous Particulars.	Hour Table, Sun fast.	Sun rises and sets.	Old Style.
			H. M.	H. M.	S. D.		M.	H. M. H. M.	
18. Fifth Sunday after Easter. St. John xvi. 23-33; St. James i. 22-27. Day's length, 13 hours 46 minutes.									
S	1	Phil. and James	8 24	2 50		14 ♀ in per. δ ♀ rises 2, 28. ☾	3	5 7 6 53	19
M	2	Sigismund	9 14	3 21		26 ♀ south 10h. 17m.	3	5 6 6 54	20
T	3	Inv. of Cross	10 8	3 50		8 Sirius sets 8h. 50m.	3	5 5 6 55	21
W	4	Florianus	11 1	4 12		20 ♀ ♀ rises 4h. 14m.	3	5 4 6 56	22
T	5	Ascension	11 50	sets		2 5. Orion sets 9h. 26m.	3	5 3 6 57	23
F	6	Aggæus	12 33	8 17		13 Regulus sets 1h. 52m.	4	5 2 6 58	24
S	7	Domicilla	1 21	9 9		25 δ ♀ ♀ Arctur. south 11h. 13m.	4	5 1 6 59	25
19. Sunday after Ascension. St. John xv. 26-xvi. 1; 1 Pet. iv. 7-11. Day's length, 14 hours 0 minutes.									
S	8	Stanislaus	2 10	10 4		7 ♀ Spica south 10h. 16m.	4	5 0 7 0	26
M	9	Job	3 0	10 47		19 Wega south 3h. 4m.	4	4 59 7 1	27
T	10	Gordianus	4 46	11 23		1 ♀ south 9h. 49m.	4	4 58 7 2	28
W	11	Mamertus	4 30	11 55		14 ♀ south 12h. 30m.	4	4 57 7 3	29
T	12	Pancratius	5 20	morn.		28 ♀ stationary.	4	4 56 7 4	30
F	13	Servatius	6 8	12 18		10 13. ♀ in apo. ♂ ♀ ☾	4	4 55 7 5	May 1
S	14	Christian	6 53	12 56		24 ♀ rises 4h. 5m.	4	4 54 7 6	2
20. Whit-Sunday, or Pentecost. St. John xiv. 15-31; Acts ii. 1-11. Day's length, 14 hours 14 minutes.									
S	15	Whit-Sunday	7 40	1 26		7 Rigel sets 8h. 12m.	4	4 53 7 7	3
M	16	Whit-Monday	8 26	1 55		21 Sirius sets 8h. 8m.	4	4 52 7 8	4
T	17	Jocodus	9 7	2 20		5 δ ♀ ♀ south 9h. 8m.	4	4 51 7 9	5
W	18	Emberday	9 57	2 50		20 Regulus sets 12h. 4m.	4	4 50 7 10	6
T	19	Potentia	10 47	3 20		5 ♀ rises 2h. 3m.	4	4 50 7 10	7
F	20	Torpetus	11 40	3 50		20 δ ♀ ♀ so. 11h. 30m. ☾	4	4 49 7 11	8
S	21	Prudence	morn.	☾ rise		5 21. ☾ enters ☐	4	4 48 7 12	9
21. Trinity Sunday. St. John iii. 1-15; Rev. iv. 1-11. Day's length, 14 hours 26 minutes.									
S	22	Helena	12 30	8 49		20 Orion sets 8h. 19m.	4	4 47 7 13	10
M	23	Desiderius	1 30	9 37		5 δ ♀ ☾ inferior.	4	4 46 7 14	11
T	24	Esther	2 29	10 26		19 Antares south 7h. 51m.	3	4 46 7 14	12
W	25	Urbanus	3 30	10 58		3 Aldebaran sets 7h. 14m.	3	4 45 7 15	13
T	26	Corpus Christi	4 31	11 39		16 ♀ in per. Spica south 9h. 5m.	3	4 44 7 16	14
F	27	Lucina	5 34	morn.		29 ♀ rises 3h. 59m.	3	4 43 7 17	15
S	28	William	6 30	12 14		12 28. ♀ gr. Hel. L. S.	3	4 43 7 17	16
22. First Sunday after Trinity. St. Luke xvi. 19-31; 1 John iv. 7-21. Day's length, 14 hours 36 minutes.									
S	29	Sybilla	7 29	12 42		25 ♀ south 10h. 45m.	3	4 42 7 18	17
M	30	Wigand	8 27	1 40		7 δ ♀ ♀ rises 1h. 42m.	3	4 41 7 19	18
T	31	Manilius	9 15	2 20		19 ♀ south 8h. 16m.	3	4 41 7 19	19

♂ Jupiter is on the 13th in opposition with the Sun, and shines all night.

MOON'S PHASES.

New Moon, 5th day, 7 o'clock, 8 minutes, Evening.
 First Quarter, 13th " 1 " 16 " Afternoon.
 Full Moon, 21st " 8 " 20 " Morning.
 Last Quarter, 28th " 4 " 15 " Morning.

CONJECTURES OF THE WEATHER.

1, fair; 2, 3, cloudy; 4, showers; 5, 6, fair; 7, 8, 9, clear; 10, cloudy; 11, 12, thunder; 13, 14, 15, fair; 16, 17, 18, warm; 19, 20, cloudy; 21, 22, thunder-showers; 23, 24, 25, fair; 26, 27, rain; 28, 29, clear; 30, 31, thunder.



ASCENSION DAY.

This holy-day always falls on Thursday, forty days after Easter, and ten days before Whitsuntide. To-day Christ ascended on high, leading captivity captive. "To-day," exclaims St. Chrysostom, "To-day is the human race reconciled with God; to-day the long enmity and separation is ended; to-day the long-expected and wonderful peace is come. We, who seemed unworthy of earth, are raised to heaven. Our nature, once thrust forth from the cherubim-guarded Paradise, to-day reigns enthroned above all cherubim!" As this holy-day falls on a weekday, Christians have only a better opportunity to show their reverence for it, by saying to their work and business, "Stand thou there, while I go yonder and worship." The light of hope streams down from heaven: lift up your heart in humble praise.

MAY.

This month derives its name, according to Ovid, from Maia, the mother of Mercury. Others think it is a Teutonic word. Among the Romans this month was sacred to Apollo, and almost every day was a festival. The custom of celebrating the first day of May with festive and floral rites is supposed to date back to the Roman *Floralia*, a festival in honor of Flora, the goddess of flowers, which was celebrated from April 28 to May 2. The Druids lit large fires on the tops of the hills on the eve of May.

A BAD CUSTOM.—To consecrate churches before they are paid for. How can the building be given to God, when it is mortgaged to men, or partly at least under claim? All debts are bad things; and church-debts are by far the worst of all.



WHITSUNDAY.

This holy-day comes on the day of the ancient Pentecost: hence it is sometimes so called. It celebrates the Advent of the Holy Ghost. Its name is derived from *white*, *Sunday*, and *tide*, the White Sunday. It was so called from the fact that anciently those baptized and confirmed appeared on that day in white garments. It comes at that beautiful season of the year when all nature, clothed in bloom and loveliness, reminds us of what the Holy Ghost will effect in human hearts who own His power and accept His quickening and sanctifying grace. The Holy Communion is celebrated on this day in many churches. Let all devoutly sing,—

"Come, Holy Spirit, heavenly Dove."

FEASTS AT FUNERALS.






The custom still prevailing in some places, of having large and expensive feasts after funerals, is not to be commended. It no doubt had its origin at an early day, when the country was thinly settled and the people lived far apart, which made it a convenience for the attendant friends and acquaintances to eat before they returned. It is now no longer necessary. When the rich do it, the poorer feel as if they also ought to do it; and yet the expense is one which they can scarcely bear. Besides, it hardly comports with the solemnity of a funeral. Let it be discouraged by pastors and people.

WHAT MIGHT BE DONE.—If every confirmed member of the Church would give only fifty cents a year to benevolent purposes, our Boards would have over \$50,000 annually to distribute! Every congregation, however poor, ought to contribute something for purposes of general benevolence.

Sixth Month,

JUNE, 1864.

30 Days.

Day of W'k.	Day of Mon.	Remarkable Days.	Moon South.		Moon rises & sets.	Moon's Signs.		Miscellaneous Particulars.	Hour Table, Sun fast.	Sun rises and sets.		Old Style.
			H.	M.	H.	M.	S.			D.	H.	
W	1	Nicodemus	10	5	2 56		0	♂ ♀ ♀ rises 3h. 56m.	2	4 40	7 20	20
T	2	Marcellus	10	51	3 25		12	Spica south 8h. 37m.	2	4 40	7 20	21
F	3	Erasmus	11	41	3 53		24	♂ ♀ ♀	2	4 39	7 21	22
S	4	Darius	12	25	 sets		6	♂ ♀ stationary.	2	4 39	7 21	23

23. Second Sunday after Trinity.

St. Luke xiv. 16-24; 1 John iii. 13-24.

Day's length, 14 hours 44 minutes.

S	5	Bonifacius	1	15	8	6		18	♂ ♀ ♀ rises 1h. 20m.	2	4 38	7 22	24
M	6	Benignus	2	5	8	50		0	♂ ♀ ♀ south 10h. 10m.	2	4 38	7 22	25
T	7	Artenius	2	55	9	28		13	♂ sets 1h. 24m.	1	4 37	7 23	26
W	8	Robertus	3	33	9	59		26	Arcturus south 9h. 2m.	1	4 37	7 23	27
T	9	Medardus	4	17	10	28		9	Wega south 1h. 24m.	1	4 37	7 23	28
F	10	Barnimus	5	1	10	59		22	♂ in apo. Regulus sets 11h. 20m.	1	4 36	7 24	29
S	11	Flavius	5	45	11	28		6	Antares south 11h. 4m.	1	4 36	7 24	30

24. Third Sunday after Trinity.

St. Luke xv. 1-10; 1 Pet. v. 5-11.

Day's length, 14 hours 43 minutes.

S	12	Barnabas	6	39	11	57		19	♂ ♀ ♀ rises 3h. 56m.	1	4 36	7 24	31
M	13	Basilides	7	27	morn.			3	♂ stationary.	0	4 36	7 24	Jun. 1
T	14	Tobias	8	18	12	24		17	♂ ♀ ♀ sets 12h. 50m.	sun	4 35	7 25	2
W	15	Heliseus	9	13	12	58		2	♂ rises 1h. 11m.	slow.	4 35	7 25	3
T	16	Rolandus	10	10	1	29		17	♂ ♀ ♀ south 9h. 26m.	0	4 35	7 25	4
F	17	St. Alban	10	59	2	12		2	♂ gr. Elong. West.	1	4 35	7 25	5
S	18	Arnolphus	11	49	3	4		16	♂ ♀ rises 3h. 26m.	1	4 35	7 25	6

25. Fourth Sunday after Trinity.

St. Luke vi. 36-42; Rom. viii. 18-23.

Day's length, 14 hours 50 minutes.

S	19	Gervasius	morn.		rise			1	♂ ♀ ♀ rises 3h. 50m.	1	4 35	7 25	7
M	20	Sylvester	12	50	8	10		15	♂ ent. ♀. Longest day.	1	4 34	7 26	8
T	21	Raphael	1	40	8	50		29	Summer commences.	1	4 35	7 25	9
W	22	Achatius	2	31	9	31		13	♂ in per. ♀ sets 12h. 20m.	2	4 35	7 25	10
T	23	Agrippina	3	21	10	9		27	Regulus sets 10h. 34m.	2	4 35	7 25	11
F	24	John Baptist	4	11	10	44		10	Wega south 12h. 20m.	2	4 35	7 25	12
S	25	Elogius	5	1	11	16		23	Altair south 1h. 28m.	2	4 35	7 25	13

26. Fifth Sunday after Trinity.

St. Luke v. 1-11; 1 Pet. iii. 8-15.

Day's length, 14 hours 50 minutes.

S	26	Jeremiah	5	51	11	45		5	♂ ♀ ♀ south 8h. 39m.	2	4 35	7 25	14
M	27	Seven Sleepers	6	36	morn.			17	♂ ♀ ♀ rises 12h. 59m.	3	4 35	7 25	15
T	28	Leo	7	23	12	48		29	Andromeda rises 9h. 37m.	3	4 36	7 24	16
W	29	St. Peter	8	13	1	40		11	Spica sets 12h. 8m.	3	4 36	7 24	17
T	30	Lucina	9	16	2	14		24	Antares south 9h. 40m.	3	4 36	7 24	18

MOON'S PHASES.

New Moon, 4th day, 6 o'clock, 34 minutes, Morning.
 First Quarter, 12th " 6 " 41 " Morning.
 Full Moon, 19th " 5 " 46 " Afternoon.
 Last Quarter, 26th " 9 " 5 " Morning.

CONJECTURES OF THE WEATHER.

1, 2, 3, fair; 4, 5, thunder-showers; 6, 7, 8, 9, warm;
 10, 11, thunder; 12, 13, 14, clear; 15, 16, 17, variable;
 18, cloudy; 19, 20, 21, rain; 22, 23, 24, clear; 25, cloudy
 26, 27, showers; 28, 29, clear; 30, thunder-shower.



JUNE.

The name of this month is derived from Juno, the queen of heaven. Charlemagne named it *Brachmonat*,—fallow-month. It is still often so called by Germans. It is a charming month. How beautifully the grain waves in the fields! and in the yard and garden are plenty of roses.

PRAYER-BOOKS.

Our forefathers made much use of prayer-books in their private devotions. They are a great help. If we can sing a written hymn devotionally, why can we not pray a written prayer devotionally? Young members of the Church ought to accustom themselves to use a prayer-book daily. They need not confine themselves to it, but use it as a help. Our old German prayer-books have been used by millions as altars, over which they bent most devoutly, offering up a daily spiritual incense well pleasing to God.

"PRAYING MEMBERS."

Members of the Church who lead in public prayer are sometimes put in a class as "praying members." This is wrong; as it would seem to imply that those who do not pray in public are not praying members. Perhaps they pray just as much and just as acceptably. "There is a diversity of gifts, but the same spirit." Prayer in the more private circle of the family is also acceptable to God; and private or secret prayer in the closet is directly and repeatedly enjoined. All true Christians, therefore, are "praying members" of the Church.

STATISTICAL TABLE OF 1770.

There are in existence statistical tables of the Reformed Church in this country of an earlier date, but they are not so full and complete as that of 1770, which has induced us to select this. It may serve to give us an instructive view of the status of the Church ninety-four years ago. Our fathers were in the habit of giving in the column of members only heads of families. Though this table is more complete than the majority before and after, there are still some important charges omitted,—as Baltimore, York, Reading, and some others.

Pastors.	Congregations.	Families.	Baptisms.	Confirmations.	Salary.
Domine Weyberg.....	Philadelphia	180	100	40	£150
" Du Bois.....	Southampton	90	19	00	£ 80
" Pomp.....	Falkner Schawm.....	90	40	35	£ 60
	Vincent.....	34	22	16	
	Tulpehocken	37	14	17	
" Hendel.....	Milhibach	34	11	9	£ 70
	Bethel	32	9	13	
	Heidelberg.....	23	6	00	
	Northampton & Allentown	26	11		
	Egypt.....	36	14		
" Gross.....	Jordan	16	9	45	£ 70
	Schlosser's Church.....	35	16		
	Sacony	80	16	22	
	Springfield.....	47	15	00	
" Gobrecht.....	Tehicken				
	Indianfield.....	96	46	37	£ 60
	Great Swamp				
" Fähring.....	Germantown		52	33	
	Witpain		15	10	
	Worcester		20	00	
	Heidelberg	75	20	14	
" Weymer.....	Linn town	14	10	4	£ 40
	Albany.....	29	8	5	
	Greenwich.....	29	9	8	
	Lowhill	20	7	8	
" Dalliker.....	Rockwell	53	43	00	£ 80
	Alexandria	39	22	11	
	Walley and Fuchsberg.....	67	31	00	
" Henop.....	Fredericktown.....	110	46	18	£ 90
	Glades	40	26	11	
	The Mountains (Middlet'n)	42	40	13	
" Faber.....	Old Goshenhoppen.....	40	20	10	£ 65
	New Goshenhoppen.....	80	30	15	
	Great Swamp.....	35	15	18	
" Waldschmid.....	Cacusi.....	32		30	£ 50
	Epler	20		18	
	Cocalico	25	32	00	
	Alleghany.....	22		60	
	Lebanon	35	19		
" Bucher.....	Quitapahilla.....	48	13		£ 85
	Warwick	27	10	17	
	Manheim.....	17	11	11	
	Rapho	43	8	14	
" Boehme.....	Donegal	24	9	5	£ 80
	Lancaster.....	150	66	54	
		972	925	562	

It is added, "Witner has neither labor nor support. Bucher has sent in no report."

A WICKED HABIT.—It is an evil thing for parents, or other members of the Church, to criticize their pastor or to speak disparagingly of him before children.

Seventh Month,

JULY, 1864.

31 Days.

Day of Wk.	Day of Mon.	Remarkable Days.	Moon South.		Moon rises & sets.	Moon's Signs.		Miscellaneous Particulars.	Hour Table, Sun slow.	Sun rises and sets.		Old Style.	
			H.	M.	H.	M.	S.			D.	H.		M.
F	1	Theobald	10	18	2 46	♋	5	♊ ♏ sets 11h. 48m.	3	4 36	7 24	19	
S	2	Visit. Virg. Mary	11	20	3 30	♋	16	♊ ♏ ♄ ♀ ☉ in apogee.	4	4 36	7 24	20	
27. Sixth Sunday after Trinity.			St. Matt. v. 20-36; Rom. vi. 3-11.						Day's length, 14 hours 46 minutes.				
S	3	Cornelius	12	18	☉ sets	♋	27	♋. ☐ ♏ ☉ ♄ ♀ ♀ ☾	4	4 37	7 23	21	
M	4	INDEPENDENCE	1	10	7 48	♋	8	♄ rises 12h. 20m.	4	4 37	7 23	22	
T	5	Demetrius	2	0	8 20	♋	19	♂ so. 8h. 3m. 7* ri. 12h. 56m.	4	4 37	7 23	23	
W	6	John Huss	2	50	8 52	♋	0	Dog-days begin.	4	4 38	7 22	24	
T	7	Edelburga	3	40	9 23	♋	12	Aldebaran rises 2h. 25m.	5	4 38	7 22	25	
F	8	Aquila	4	28	9 52	♋	26	☉ in apo. Antares so. 9h. 11m.	5	4 39	7 21	26	
S	9	Zeno	5	18	10 25	♋	10	Spica sets 11h. 28m.	5	4 39	7 21	27	
28. Seventh Sunday after Trinity.			St. Mark viii. 1-9; Rom. vi. 19-23.						Day's length, 14 hours 40 minutes.				
S	10	J. Calvin born	6	8	10 56	♋	24	Rigel rises 3h. 53m.	5	4 40	7 20	28	
M	11	Pius	6	58	11 31	♋	9	♋. ☐ ♏ ♏ ♏ sets 11h. 8m.	5	4 40	7 20	29	
T	12	Henry	7	48	morn.	♋	23	♋ Orion rises 3h. 54m.	5	4 41	7 19	30	
W	13	Margaret	8	30	12 12	♋	7	♋ Wega south 11h. 2m.	5	4 41	7 19	July 1	
T	14	Bonavent	9	18	12 59	♋	21	☐ ♏ ♏ ♏ south 7h. 27m.	5	4 42	7 18	2	
F	15	Apostle's day	9	58	1 53	♋	5	♏ stationary.	6	4 43	7 17	3	
S	16	Hilary	10	36	2 53	♋	19	Regulus sets 8h. 52m.	6	4 43	7 17	4	
29. Eighth Sunday after Trinity.			St. Matt. vii. 15-21; Rom. viii. 12-17.						Day's length, 14 hours 32 minutes.				
S	17	Alexius	11	14	3 20	♋	4	☐ ♏ ☉ superior.	6	4 44	7 16	5	
M	18	Maternus	11	54	3 52	♋	18	☐ ♏ ☉ superior.	6	4 45	7 15	6	
T	19	Ruffina	morn.	☉ rise		♋	2	☉ 19. ♏ sets 12h. 16m.	6	4 46	7 14	7	
W	20	Elijah	12	38	7 56	♋	16	☉ in per. ♏ sets 10h. 30m.	6	4 46	7 14	8	
T	21	Praxedes	1	28	8 27	♋	0	♏ gr. Hel. Lat. N.	6	4 47	7 13	9	
F	22	Mary Magdalene	2	18	8 56	♋	13	Orion rises 3h. 14m.	6	4 48	7 12	10	
S	23	Apollinaris	3	8	9 25	♋	26	☉ enters ♏	6	4 49	7 11	11	
30. Ninth Sunday after Trinity.			St. Luke xvi. 1-9; 1 Cor. x. 1-13.						Day's length 14 hours 20 minutes.				
S	24	Christiana	3	58	10 16	♋	8	Wega s. 10h. 18m. 7* r. 11h. 53m.	6	4 50	7 10	12	
M	25	St. James	4	48	10 47	♋	20	♋ 25. ♏ rises 11h. 25m.	6	4 51	7 9	13	
T	26	St. Anne	5	48	11 42	♋	2	☐ ♏ ♏ ♏ ♀ in perihelion.	6	4 52	7 8	14	
W	27	Martha	6	46	morn.	♋	14	♊ ♏ sets 11h. 42m.	6	4 52	7 8	15	
T	28	Pantaleon	7	48	12 22	♋	26	♏ sets 10h. 0m.	6	4 53	7 7	16	
F	29	Beatrix	8	47	1 7	♋	8	☐ ♏ ♏ Aldebaran ri. 12h. 50m.	6	4 54	7 6	17	
S	30	Upton	9	46	1 58	♋	20	Regulus sets 7h. 50m.	6	4 55	7 5	18	
31. Tenth Sunday after Trinity.			St. Luke xix. 41-47; 1 Cor. xii. 1-11.						Day's length, 14 hours 8 minutes.				
S	31	Germanus	10	45	2 55	♋	2	Spica sets 10h. 2m.	6	4 56	7 4	19	

♀ Venus is the 18th in superior conjunction with the Sun; passes from Morning Star to Evening Star.

MOON'S PHASES.

New Moon, 3d day, 7 o'clock 12 minutes, Evening.
 First Quarter, 11th " 10 " 39 " Evening.
 Full Moon, 19th " 1 " 22 " Morning.
 Last Quarter, 25th " 3 " 31 " Afternoon.

16

CONJECTURES OF THE WEATHER.

1, 2, 3, clear; 4, 5, cloudy; 6, rain; 7, 8, fair; 9, cloudy; 10, 11, warmest days; 12, 13, 14, 15, clear; 16, 17, thunder-showers; 18, 19, 20, fair; 21, 22, clear; 23, 24, cloudy, rain; 25, 26, fair; 27, 28, thunder-showers; 29, 30, 31, fair.



JULY

Was so named in honor of Julius Cæsar. Charlemagne gave it the name of Heumonat,—hay-month,—which name it still retains among Germans. Reap your fields with thankful joy. It is not necessary to have strong drink in the harvest-field.

THE SYNOD IN 1776.

On the 1st of May, 1776, the Synod of the Reformed Church met in Lancaster, Pennsylvania. We give the list of the ministers,—or Dominies, as they then designated one another,—with their locations.

Presentibus.

Domine Christopher Gobrecht, p. t. Præses	Cocalico.
" William Hendel.....	Tulpehocken,
" Frederick Henop.....	Fredericktown.
" Albert Conrad Helfenstein.....	Lancaster.
" Carl Ludwig Boehme.....	Hanovertown.
" Jacob Weymer.....	Conococheague.
" Christopher Faber.....	Tantown.
" William Otterbein.....	Baltimore.
" Daniel Wagner.....	York.
" John William Weber.....	Plainfield.
" John Henry Helffrich, p. t. Scriba,	Maxetany.

Present 11.

Absentes erant.

Domine Weyberg.....	Philadelphia.
" Leydrich.....	Pottstown.
" Faber.....	Goshenhoppen.
" Bucher.....	Lebanon.
" Blumer.....	Northampton.
" Pomp.....	Falkner Schwam.
" Wittner.....	Upper Milford.
" Wack.....	Tohickon.
" Steiner.....	Lehigh.
" Ingold.....	Easton.
" Dalicker.....	Valley.
" Waldschmidt.....	

Absent 12.

WHY THE SHEEP DIED.

On the occasion of the consecration of a church on which there was still some debt, the pastor urged the congregation to liberality. He said, among other things, that God would bless them the more,—that all their prosperity depended upon His blessing,—that if His blessing were withheld they could soon

lose more than they withheld from His cause,—a blight could be sent upon their fields, and sickness could carry away their cattle. After service, a pious woman began to apply the doctrine preached to her penurious husband in a practical way, outside the door, thus :—

"Now, John, you see why so many of our sheep died this summer! You never give any thing to good objects. I have often told you so."

We were once making an effort to pay the debt of a church. The amount was all apportioned in a fair way so as to cover the debt. We came to a rich man from whom two hundred dollars was desired; but he took the responsibility of frustrating the whole plan by refusing to give his part. The very next week a superb horse, his pride and glory, died, worth two hundred and twenty-five dollars!

Do you know why his horse died? Our good woman could have told him! If God takes care of lilies, sparrows, hairs of our head, we would not wonder if His care extended also to horses and sheep. We are inclined to regard the good woman's teaching as strictly scriptural, and soundly Reformed according to the first question of the Heidelberg Catechism.

INTERNAL EVIDENCE.

A man of subtle reasoning asked
A peasant if he knew
Where was the internal evidence
That proved the Bible true.

The terms of disputative art
Had never reached his ear:
He laid his hand upon his heart,
And only answered, HERE!

GOLD.

Gold, gold, gold, gold!
Bright and yellow, hard and cold,
Molten, graven, hammered, rolled,
Weary to get and hard to hold;
Hoarded, bartered, bought and sold,
Stolen, borrowed, squandered, doled,
Spurned by the young, hugged by the old
Up to the verge of the church-yard mould;
Price of many a crime untold;
Gold, gold, gold, gold!
Good or bad a thousandfold;
Have not too much love for gold!

BIRTH AND DEATH.

Thee on thy mother's knee, a new-born child,
In tears I saw when all around thee smiled;
So live that, sinking in thy last long sleep,
Smiles may be thine when all around thee weep.

Eighth Month,

AUGUST, 1864.

31 Days.

Day of W'k.	Day of Mon.	Remarkable Days.	Moon South.		Moon rises & sets.		Moon's Signs.		Miscellaneous Particulars.	Hour Table, Sun slow.	Sun rises and sets.		Old Style.		
			H.	M.	H.	M.	S.	D.			H.	M.		H.	M.
M	1	Lammas day	11	35	3	58		15	♂ rises 11h. 8m.	6	4	57	7	3	20
T	2	Stephen	12	22		sets		27	2.♂ ♀ ♀ sets 11h.16m.	6	4	58	7	2	21
W	3	Augustus	1	10	7	20		10	Wega south 9h. 39m.	6	4	59	7	1	22
T	4	Dominick	1	49	7	44		24	in apog. Sirius rises 4h. 38m.	6	5	0	7	0	23
F	5	Oswald	2	33	8	15		8	Spica sets 9h. 42m.	6	5	1	6	59	24
S	6	Annun. of Christ	3	18	8	48		21	7* rises 11h. 8m.	6	5	2	6	58	25

32. Eleventh Sunday after Trinity.

St. Luke xviii. 9-14; 1 Cor. xv. 1-14.

Day's length, 13 hours 54 minutes.

S	7	Godfrey	4	3	9	35		5	♂ ♀ ♀ sets 9h. 30m.	5	5	3	6	57	26
M	8	Emily	4	49	10	2		20	Rigel rises 1h. 26m.	5	5	4	6	56	27
T	9	Ericus	5	41	10	42		4	♂ Orion rises 1h. 58m.	5	5	5	6	55	28
W	10	St. Lawrence	6	31	11	31		18	10.♂ ♀ ♀ sets 10h. 42.	5	5	6	6	54	29
T	11	Titus	7	20	morn.			2	♀ ♀ ♀ 7* rises 10h. 48m.	5	5	7	6	53	30
F	12	Clara	8	9	12	20		16	Regulus sets 7h. 15m.	5	5	9	6	51	31
S	13	Hildebert	8	49	12	58		0	Altair south 10h. 12m.	5	5	10	6	50	Aug. 1

33. Twelfth Sunday after Trinity.

St. Mark vii. 31-37; 2 Cor. iii. 4-11.

Day's length, 13 hours 38 minutes.

S	14	Eusebia	9	39	1	50		14	♂ sets 9h. 6m.	4	5	11	6	49	2
M	15	Assump. V. Mary	10	38	2	54		28	Sirius rises 4h. 0m.	4	5	12	6	48	3
T	16	Rochus	11	35	3	56		11	Spica sets 8h. 59m.	4	5	13	6	47	4
W	17	Bertram	morn.			rise		25	17.♂ in per. ♀ gr. Hel. Lat. N.	4	5	14	6	46	5
T	18	Agapetus	12	30	7	11		8	♀ ♀ ♀ Dog-days end.	4	5	15	6	45	6
F	19	Sebaldus	1	23	7	44		21	Antares sets 10h. 41m.	3	5	17	6	43	7
S	20	Bernard	2	13	8	20		4	Rigel rises 12h. 40m.	3	5	18	6	42	8

34. Thirteenth Sunday after Trinity.

St. Luke x. 23-37; Gal. iii. 16-22.

Day's length, 13 hours 22 minutes

S	21	Rebecca	3	3	8	56		16	♂ sets 10h. 6m. 7* ri. 10h. 8m.	3	5	19	6	41	9
M	22	Philibert	3	53	9	33		28	♂ sets 8h. 38m.	3	5	20	6	40	10
T	23	Zaccheus	4	43	10	12		10	♂ enters ♀	2	5	21	6	39	11
W	24	St. Bartholomew	5	31	10	57		22	24.♀ sets 7h. 7m. Ev. Star.	2	5	23	6	37	12
T	25	Ludovicus	6	19	11	43		4	♂ Orion rises 1h. 1m.	2	5	24	6	36	13
F	26	Samuel	7	7	morn.			16	♂ ♀ ♀ Sirius rises 3h. 18m.	2	5	25	6	35	14
S	27	Gephard	7	58	12	34		28	♂ rises 10h. 26m.	1	5	26	6	34	15

35. Fourteenth Sunday after Trinity.

St. Luke xvii. 11-19; Gal. v. 16-24.

Day's length, 13 hours 4 minutes.

S	28	St. Augustine	8	44	1	23		10	♂ gr. Elong. E.	1	5	28	6	32	16
M	29	John's decollat.	9	30	2	16		22	♂ sets 7h. 11m.	1	5	29	6	31	17
T	30	Benjamin	10	18	3	16		5	♂ sets 8h. 10m.	0	5	30	6	30	18
W	31	Paulina	11	6	4	20		19	♂ in apogee. ♀ sets 9h. 43m.	0	5	31	6	29	19

MOON'S PHASES.

New Moon, 2d day, 9 o'clock 19 minutes, Morning.
 First Quarter, 10th " 12 " 44 " Afternoon.
 Full Moon, 17th " 8 " 24 " Morning.
 Last Quarter, 24th " 12 " 53 " Morning.

CONJECTURES OF THE WEATHER.

1, thunder-gust; 2, 3, 4, warm; 5, 6, cloudy; 7, 8, fair; 9, cloudy; 10, 11, 12, clear; 13, 14, 15, warm; 16, 17, rain; 18, 19, 20, thunder-showers; 21, 22, 23, clear; 24, 25, cloudy; 26, 27, fair; 28, 29, rain; 30, 31, clear.

AUGUST.



AUGUST

Was so named by the Roman Senate in honor of Augustus Caesar. A cooling drink of water is very pleasant in August; and that brought up from an old fashioned draw-well with an "old oaken bucket" is as good as any other.

HISTORICAL ITEMS.

1. In 1730 the number of the Reformed in America was about 15,000,—more than one-half of the Germans then in this country.
2. A log church was built at Skippach in 1726. This was the first German Reformed church built in this country.
3. When Schlatter arrived, in 1746, he found some forty-six Reformed congregations under organization more or less perfect, and some of them numbering a large membership. The number of Germans of all denominations was at that time about 30,000.
4. The Reformed ministers who were in this country before Schlatter, and the organization of the Synod in 1747, with the term of their labors, are as follows:—

Rev. George Michael Weiss.....	from 1726 to 1762
" John Philip Boehm.....	" 1726 " 1749
" John Henry Goetschey....	" 1730 " 1739
" John Bartholomew Reiger.	" 1731 " 1769
" John Peter Miller.....	" 1730 " 1735
" John Bechtel.....	" 1728 " 1742
" Jacob Lischy.....	" 1743 " 1760
" John Conrad Wirtz.....	" 1746 " 1763

For an account of the life and labors of these men, we refer to Harbaugh's "Fathers of the Reformed Church in America." Henry Antes also preached at times, and labored much for the Reformed Church in this country from 1736 to 1755.

VESPERS.

A row of little faces by the bed,—
A row of little hands upon the spread,—
A row of little roguish eyes all closed,—
A row of little naked feet exposed.

A gentle mother leads them in their praise,
Teaches their feet to tread the heavenly ways,
And takes this lull in childhood's tiny tide,
The little errors of the day to chide.

No lovelier sight this side of heaven is seen,
And angels hover o'er the group serene;
Instead of odor in a censer swung,
There floats the fragrance of an infant's tongue.

Then, tumbling headlong into waiting beds,
Beneath the sheets they hide their timid heads,
Till slumber steals away their idle fears,
And like a peeping bud each face appears.

All dressed like angels in their gowns of white,
They're wafted to the skies in dreams of night;
And heaven will sparkle in their eyes at morn,
And saintly graces all their ways adorn.

A GOOD EXAMPLE.

We know a congregation that was for many years part of one of those enormous old-fashioned charges composed of from eight to ten congregations. During that time it paid towards the pastor's salary one hundred and twenty dollars a year. When it became separated from that large charge, it at once made up from four hundred to five hundred dollars a year of itself, and now, in connection with two small congregations, supports a pastor liberally. There are dozens of congregations that could do the same. How they stand in their own light as long as they do not get a pastor to live among them!











CHURCH RECORDS.

Pastors and congregations ought to keep their records with care. Baptisms, confirmations, marriages, and deaths, must be entered in the Church Book. Our fathers were much more particular about these things than many are at present.

Ninth Month,

SEPTEMBER, 1864.

30 Days.

Day of W'k.	Day of Mon.	Remarkable Days.	Moon South.		Moon rises & sets.	Moon's Signs.		Miscellaneous Particulars.	Hour Table, Sun fast.	Sun rises and sets.				Old Style.	
			H.	M.	H.	M.	S.			D.	M.	H.	M.		H.
T	1	<i>Egidius</i>	12	2	 sets		3	 1. ☿ rises 10h. 14m.		0	5	32	6	28	20
F	2	<i>Eliza</i>	12	50	7 10		17	 ☿ ☿ ☿ sets 7h. 0m.		1	5	33	6	27	21
S	3	<i>Mansuetus</i>	1	34	7 40		1	 ☿ ☿ ☿ sets 7h. 1m.		1	5	35	6	25	22

36. Fifteenth Sunday after Trinity. St. Matt. vi. 24-34; Gal. v. 25-vi. 10. Day's length, 12 hours 48 minutes.

S	4	Moses	2	19	8 9			15	♂ ☿ ♀ ♀ sets 7h. 46m.	1	5 36	6 24	23
M	5	Nathaniel	3	4	8 48			0	Sirius rises 2h. 42m.	2	5 37	6 23	24
T	6	Magnus	3	53	9 28			14	♂ Spica sets 7h. 41m.	2	5 39	6 21	25
W	7	Regina	4	46	10 8			28	♂ ☿ ♀ ☿ sets 9h. 19m.	2	5 40	6 20	26
T	8	<i>Nativity of V. M.</i>	5	38	10 48			12	Orion rises 12h. 14m.	3	5 41	6 19	27
F	9	Bruno	6	37	11 41			26	9. ♀ sets 6h. 55m.	3	5 43	6 17	28
S	10	<i>Pulcheria</i>	7	36	morn.			10	♂ ☿ stationary.	3	5 44	6 16	29

37. Sixteenth Sunday after Trinity. St. Luke vii. 11-17; Eph. iii. 13-21. Day's length, 12 hours 30 minutes.

S	11	Protus	8	33	12 40			24	Antares sets 9h. 24m.	4	5 45	6 15	30
M	12	J. Wickliffe	9	29	1 39			7	Areturus sets 10h. 0m.	4	5 47	6 13	31
T	13	Amatus	10	23	2 49			21	♂ ☿ ♀ ☿ gr. Hel. L. S.	4	5 48	6 12	Sept 1
W	14	<i>Elev. Holy Cross</i>	11	17	3 57			4	♂ sets 8h. 34m.	5	5 49	6 11	2
T	15	Nieletas	morn.		rise			17	15. ☿ in per. 7* rises 8h. 47m.	5	5 50	6 10	3
F	16	Euphemia	12	9	6 25			0	♂ sets 7h. 10m.	5	5 52	6 8	4
S	17	Lampertus	1	1	7 0			12	♀ sets 6h. 49m.	6	5 53	6 7	5

38. Seventeenth Sunday after Trinity. St. Luke xiv. 1-11; Eph. iv. 1-6. Day's length, 12 hours 12 minutes.

S	18	Siegfried	1	53	7 40			24	Orion rises 11h. 37m.	6	5 54	6 6	6
M	19	Nieleta	2	41	8 34			6	Rigel rises 11h. 41m.	6	5 56	6 4	7
T	20	Renatus	3	30	9 24			18	♂ Sirius rises 1h. 31m.	7	5 57	6 3	8
W	21	<i>Emberday</i>	4	21	10 20			0	♂ ☿ ♀ ☿ rises 9h. 24m.	7	5 58	6 2	9
T	22	Maurice	5	10	11 18			12	22. ☉ ent. ♌. Day and night	7	6 0	6 0	10
F	23	Josea	5	59	morn.			24	equal. Autumn commence	8	6 1	5 59	11
S	24	<i>St. John concep.</i>	6	47	12 12			6	♂ ☿ ☉ inferior.	8	6 2	5 58	12

39. Eighteenth Sunday after Trinity. St. Matt. xxii. 34-46; 1 Cor. i. 4-9. Day's length, 11 hours 54 minutes.

S	25	Cleophas	7	33	1 10			18	♀ sets 6h. 42m.	8	6 3	5 57	13
M	26	Justina	8	20	2 9			0	♂ sets 8h. 10m.	9	6 4	5 56	14
T	27	Cosmus	9	5	3 7			13	Altair south 7h. 27m.	9	6 6	5 54	15
W	28	Wenceslaus	9	50	4 11			27	☿ in apo. Aretur. sets 8h. 57m.	9	6 7	5 53	16
T	29	<i>St. Michael</i>	10	36	5 20			11	♂ ☿ ♀ Ald. rises 9h. 8m.	10	6 8	5 52	17
F	30	Jerome	11	25	sets			25	30. Antares sets 8h. 17m.	10	6 10	5 50	18

MOON'S PHASES.

New Moon,	1st day,	1 o'clock	0 minutes,	Morning.
First Quarter,	9th	12	43	Morning.
Full Moon,	15th	4	5	Afternoon.
Last Quarter,	22d	1	52	Afternoon.
New Moon,	30th	5	44	Afternoon.

CONJECTURES OF THE WEATHER.

1, 2, warm; 3, 4, showers; 5, 6, clear; 7, 8, 9, variable; 10, 11, cloudy; 12, 13, thunder; 14, 15, 16, clear; 17, cloudy; 18, 19, showers; 20, 21, 22, clear; 23, 24, variable; 25, 26, 27, fair; 28, 29, clear; 30, storm.



OUR FATHERLAND.

Richly during eighty-eight years has the Goddess of Liberty poured forth her cornucopia, or horn of plenty, under the shelter and protection of our beloved flag. For nearly three years that flag has been assailed; and it has been attempted, by wicked councils and by treasonable hands, to divide the glorious Union which our fathers bought with their treasure and blood. But our fathers' God will not allow such unholy purposes to be consummated. Let us be humble, and trust in His mercy, hoping that the year 1864 will see the Rebellion ended and peace restored in all our borders.

SEPTEMBER.

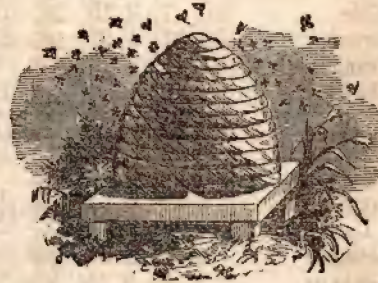
So called from the Latin *Septem*, seven, as having been the seventh month of the Roman year, which began with March. The Anglo-Saxons called it *Gerst-Monat*, barley-month. In Switzerland it is still called *Herbst-Monat*, autumn-month, or, provincially, harvest-month.

THE REFORMERS.

Every member of the Reformed Church ought to be well acquainted with the lives, doings, and sayings of the Reformers,—especially those who labored in the interest of the Reformed Church. The "Ter-

centenary Monument" furnishes excellent sketches of Frederick III., Olevianus, and Ursinus, by Dr. Schneck and Professor Porter. Dr. Nevin, also, gives a life of the two authors of the Heidelberg Catechism in his Introduction to Willard's Ursinus, and in his Introduction to the Tercentenary Edition of the Heidelberg Catechism; also in his excellent work, "History and Genius of the Heidelberg Catechism." Dr. Schaff, also, in the German Tercentenary volume. Lives of Zwingli, Ecolampadius, Bullinger, Haller, Bucer, Melancthon, Farel, Calvin, Beza, De Lasky, Frederick III., Ursinus, and Olevianus, will also be found in Dr. Harbaugh's "Lives of the Fathers of the Reformed Church," Vol. I. Let these all be sought out and read. There is no excuse for ignorance in regard to any of these Reformers. The material is at hand.

I MUST NOT BE IDLE.



How doth the little busy bee
Improve each shining hour,
And gather honey all the day
From every opening flower!

How skilfully she builds her cell!
How neat she spreads her wax,
And labors hard to store it well
With the sweet food she makes!

In works of labor or of skill
I would be busy too;
For Satan finds some mischief still
For idle hands to do.

In books, or work, or healthful play,
Let my first years be pass'd
That I may give for every day
Some good account at last.

BAPTISMS IN THE CHURCH.—The good old custom of baptizing children in the church is fast being restored to its former honor. Pastors and parents ought to encourage it in every way.

Tenth Month,

OCTOBER, 1864.

31 Days.

Day of W'k.	Day of Mon.	Remarkable Days.	Moon South. H. M.	Moon rises & sets. H. M.	Moon's Signs. S. D.	Miscellaneous Particulars.	Hour Table, Sun fast. M.	Sun rises and sets. H. M.	Old Style.
S	1	Remigius	12 12	6 3		10 δ γ η Altair south 7h. 12m.	10	6 11 5 49	19
40. Nineteenth Sunday after Trinity. St. Matt. ix. 1-8; Eph. iv. 17-32. Day's length, 11 hours 36 minutes.									
S	2	Ch. Columbus	12 57	6 42		24 δ γ η ζ stationary.	11	6 12 5 48	20
M	3	Jairus	1 49	7 22		9 Ω η sets 6h. 35m.	11	6 13 5 47	21
T	4	Francis	2 43	7 59		24 δ γ η stationary.	11	6 15 5 45	22
W	5	Placidus	3 40	8 50		8 γ sets 7h. 39m.	12	6 16 5 44	23
T	6	Fides	4 38	9 39		23 Sirius rises 12h. 49m.	12	6 17 5 43	24
F	7	Amelia	5 37	10 48		7 Orion rises 10h. 13m.	12	6 18 5 42	25
S	8	Pelagius	6 35	11 49		21 δ rises 8h. 23m.	12	6 20 5 40	26
41. Twentieth Sunday after Trinity. St. Matt. xxii. 1-14; Eph. v. 15-21. Day's length, 11 hours 18 minutes.									
S	9	Dionysius	7 31	morn.		5 ζ gr. Elong. West.	13	6 21 5 39	27
M	10	Gereon	8 25	12 57		18 ζ rises 4h. 56m.	13	6 23 5 37	28
T	11	Burkhart	9 16	2 6		1 η sets 6h. 32m.	13	6 24 5 36	29
W	12	Veritas	10 7	3 15		14 η in γ γ sets 7h. 21m.	13	6 25 5 35	30
T	13	Coloman	10 57	4 22		26 γ in per. δ η \odot 7* rises 7h. 0m.	14	6 27 5 33	Oct. 1
F	14	Fortuna	11 47	5 29		8 Aldebaran rises 8h. 21m.	14	6 28 5 32	2
S	15	Hedwick	morn.	rise		21 15. Antares sets 7h. 21m.	14	6 29 5 31	3
42. Twenty-first Sunday after Trinity. St. John iv. 46-54; Eph. vi. 10-20. Day's length, 10 hours 58 minutes.									
S	16	Gallus	12 38	6 18		3 Wega sets 1h. 40m.	14	6 31 5 29	4
M	17	Florentine	1 28	6 59		14 γ ζ gr. Hel. L. N.	15	6 32 5 28	5
T	18	St. Luke Ev.	2 19	7 44		26 η sets 6h. 30m.	15	6 33 5 27	6
W	19	Ptolemy	3 9	8 34		8 δ γ δ rises 7h. 36m.	15	6 34 5 26	7
T	20	Felicianus	3 59	9 24		20 γ sets 6h. 57m.	15	6 36 5 24	8
F	21	Ursula	4 47	10 17		2 Sirius rises 11h. 51m.	15	6 37 5 23	9
S	22	Cordula	5 34	11 13		14 22. Orion 9h. 34m.	15	6 38 5 22	10
43. Twenty-second Sunday after Trinity. St. Matt. xviii. 21-35; Phil. i. 3-11. Day's length 10 hours 42 minutes.									
S	23	Severinus	6 18	morn.		26 δ stationary. \odot enters	16	6 39 5 21	11
M	24	Salome	7 3	12 11		9 Regulus rises 1h. 28m.	16	6 41 5 19	12
T	25	Crispin	7 49	1 10		22 γ in apo. Aretur. sets 7h. 19m.	16	6 42 5 18	13
W	26	Amandus	8 33	2 8		5 Antares sets 6h. 41m.	16	6 43 5 17	14
T	27	Sabina	9 18	3 8		19 δ η γ η sets 6h. 29m.	16	6 44 5 16	15
F	28	Simon Jud.	10 6	4 11		3 γ sets 6h. 25m.	16	6 45 5 15	16
S	29	H. Zwinglius	10 55	5 16		18 γ δ η ζ 7* south 1h. 24m.	16	6 47 5 13	17
44. Twenty-third Sunday after Trinity. St. Matt. xxii. 15-22; Phil. iii. 17-21. Day's length, 10 hours 24 minutes.									
S	30	Serapion	11 48	sets		3 30. Sirius rises 11h. 20m.	16	6 48 5 12	18
M	31	Hallow Eve	12 38	6 0		18 Ω Altair sets 11h. 50m.	16	6 49 5 11	19

η Saturn is on the 13th in conjunction with the Sun, and cannot be seen this month.

MOON'S PHASES.

First Quarter, 8th day, 10 o'clock 40 minutes, Morning.
 Full Moon, 15th " 1 " 20 " Morning.
 Last Quarter, 22d " 6 " 33 " Morning.
 New Moon, 30th " 10 " 36 " Morning.

22

CONJECTURES OF THE WEATHER.

1, 2, rain; 3, 4, 5, 6, fair; 7, 8, 9, variable; 10, 11, rain; 12, 13, 14, clear; 15, 16, 17, variable; 18, 19, 20, clear; 21, cloudy; 22, 23, fair; 24, 25, cloudy; 26, 27, 28, clear; 29, 30, variable; 31, rain.

THOUGHTFUL.

Summer is ended. Winter is coming. The woods are yellow, and the leaves begin to fall. There are solemn soundings in the forest. There is much around us to make us thoughtful. "We all do fade as a leaf." We must not be so deeply immersed in the cares or vanities of the world as not sometimes to think soberly and earnestly of the great Autumn of life which must come upon us and upon all earthly things.



OCTOBER

Is named from the Latin *Octo*, eight, it having been the eighth month of the Roman year, though it is the tenth in ours.

URSINUS AND OLEVIANUS.

Ursinus, one of the authors of the Heidelberg Catechism, was born in Breslau, the capital of Silesia, July 18, 1534. He died March 6, 1583. He lies buried in the choir of the church at Neustadt.

Caspar Olevianus, the colaborer with Ursinus in the preparation of the Catechism, was born August 10, 1536. He died in 1586. His last word, in answer to the question whether he was certain of his salvation, was, "Certissimus!"—*Most certain.*

"THE GOLDEN CENSER."

This book has been prepared by one of our ministers with special reference to catechumens and young members of the Church. It contains at the beginning blank certificates of Birth, Baptism, and Confirmation. The Confirmation certificate is specially beautiful, being done in colors in the highest style of the art. The book contains sixteen Meditations for Baptized Youth; eight Meditations for Catechumens; Daily Devotions for Catechumens; Devout Review of Baptismal Vows; An Explanation of Confirmation, with Devotions for Confirmation; Advice and Warning to the Newly-Confirmed; Preparation for the Lord's Supper, with nine Meditations on that Sacrament, and a number of Communion Prayers; Private Preparation for Public Worship; Daily

Morning and Evening Prayers for every Day in the Week; Prayers for all the Holy-Days; over twenty Prayers for Special Occasions; all the Primitive Devotional Forms, the Ancient Hymns, and the Three Creeds,—the Apostles', Nicene, and Athanasian; sixteen Prayers for the Sick and Dying; Thoughts for Young Church Members in their various relations to the Church, their Pastor, each other, and the World around them; An Order of Scripture Readings for the Whole Year. The book is neatly gotten up, the size and shape of our English Hymn Book, and contains 419 pages. Price, in good binding, 75 cents. There are also several kinds of fancy binding, which cost more.

MATINS AND VESPERS.

Pray in the morning hour:

Grace, like the light and dew
Is richest on the spirit shed

When thoughts are fresh and new.
The rising sun lights up the heavens
Before he shines below:

So first on God, and then on earth,
Your morning thoughts bestow.

Pray in the evening hour:

Grace, like the golden light,
That opens when the sun is set,
Will shine upon the night.

The light still lingers on the sky
When all is dark below:

So last on God, and not on earth,
Your evening thoughts bestow.

GOOD BOOKS FOR REFORMED MEMBERS.

Every member of the Church ought to read Rev. Wanner's book on the Family; Rev. Stoneberger's Church-Member's Manual; Dr. Nevin's History and Genius of the Heidelberg Catechism; Rev. Philip's Christian Home; Rev. Bausman's Sinai and Zion; Dr. Gerhart's Monograph of the German Reformed Church; Life of Zwingli, translated by Professor Porter; and others, equally good, which we need not take up space to mention specially, as they are noticed in the List of Reformed Publications in another part of this Almanac. Examine the list, and if you there find any book that you have not read, procure it at once and read it.

SERMONIZING.—In the preparation of sermons, a good rule is, to seek the occasion of them in the congregation, the substance in the Holy Scriptures, and the illustration in nature.

Eleventh Month,

NOVEMBER, 1864.

30 Days.

Day of Wk.	Day of Mon.	Remarkable Days.	Moon South.		Moon rises & sets.		Moon's Signs.		Miscellaneous Particulars.	Hour Table, Sun slow.	Sun rises and sets.		Old Style.
			H.	M.	H.	M.	S.	D.			H.	M.	
T	1	<i>All Saints</i>	1	35	6	39		3	☾ 6 ♀ ♀ sets 6h. 30m.	16	6 51	5 9	20
W	2	<i>All Souls</i>	2	34	7	34		18	♂ sets 6h. 5m.	16	6 52	5 8	21
T	3	Theophilus	3	34	8	38		3	Orion sets 8h. 39m.	16	6 53	5 7	22
F	4	Charlotte	4	33	9	44		17	Sirius rises 11h. 4m.	16	6 54	5 6	23
S	5	Malachi	5	30	10	50		1	Wega sets 12h. 36m.	16	6 55	5 5	24

45. Twenty-fourth Sunday after Trinity. St. Matt. ix. 18-26; Col. i. 9-14. Day's length, 10 hours 8 minutes.

S	6	Leonard	6	24	morn.		15	☾ 6. Arcturus sets 6h. 36m.	16	6 56	5 4	25
M	7	Engelbert	7	16	12 1		28	Regulus rises 12h. 34m.	16	6 57	5 3	26
T	8	Cecilia	8	6	1 10		11	Rigel rises 8h. 43m.	16	6 58	5 2	27
W	9	Theodore	8	55	2 19		23	Altair sets 11h. 14m.	16	6 59	5 1	28
T	10	<i>Martin Luther</i>	9	43	3 24		6	☾ in per. ☾ ♀ ☽ superior.	16	7 0	5 0	29
F	11	<i>Mart. Bish.</i>	10	31	4 28		18	Andromeda south 8h. 54m.	16	7 1	4 59	30
S	12	Jonas	11	19	5 30		0	☾ sets 6h. 38m.	16	7 3	4 57	31

46. Twenty-fifth Sunday after Trinity. St. Matt. xxiv. 15-28; 1 Thess. iv. 13-18. Day's length, 9 hours 52 minutes.

S	13	Winebert	morn.	☾ rise		12	☾ 13. Fomal. south 7h. 34.	15	7 4	4 56	Nov. 1
M	14	Levin	12 9	5 38		24	☾ 3 Wega sets 12h. 0m.	15	7 5	4 55	2
T	15	Leopold	12 59	6 25		5	☾ ☽ ♀ ♀ in aphelion.	15	7 6	4 54	3
W	16	Ottomarus	1 49	7 17		17	♂ south 1h. 8m.	15	7 7	4 53	4
T	17	Alpheus	2 39	8 9		29	Spica rises 4h. 22m.	15	7 8	4 52	5
F	18	Gelasius	3 27	9 2		11	Rigel rises 8h. 3m.	15	7 8	4 52	6
S	19	Elizabeth	4 12	9 56		23	☾ sets 6h. 43m. 7* south 12h. 2.	14	7 9	4 51	7

47. Twenty-sixth Sunday after Trinity. St. Matt. xxv. 31-46; 2 Thess. i. 3-10. Day's length, 9 hours 40 minutes.

S	20	Amos	4	57	10 56		5	Orion rises 7h. 40m.	14	7 10	4 50	8
M	21	<i>Off. Virgin Mary</i>	5	41	11 50		18	☾ 21. Sirius rises 9h. 50m.	14	7 11	4 49	9
T	22	Alphonsus	6	24	morn.		1	☾ in apo. Altair sets 10 27.	14	7 12	4 48	10
W	23	Clement	7	7	12 49		14	☾ enters ♉.	13	7 13	4 47	11
T	24	Chrisogenes	7	51	1 49		27	Aldebaran rises 5h. 22m.	13	7 14	4 46	12
F	25	Catharine	8	38	2 53		11	☾ ☽ ♀ Wega sets 11h. 12m.	13	7 15	4 45	13
S	26	Conrad	9	25	3 54		26	☾ sets 6h. 49m.	12	7 15	4 45	14

48. First Sunday in Advent. St. Matt. xxi. 8-11; Rom. xiii. 11-14. Day's length, 9 hours 28 minutes.

S	27	Jehosaphat	10	18	4 59		11	☾ Spica rises 3h. 44m.	12	7 16	4 44	15
M	28	Guntherus	11	14	6 7		26	♂ south 12h. 12m.	12	7 17	4 43	16
T	29	Saturn	12	14	☾ sets		11	☾ 29. ☾ ☽ ♀ ♀ gr. Hel.L.	11	7 17	4 43	17
W	30	<i>St. Andrew</i>	1	14	6 15		26	☾ ☽ ☽ ☽ ☽ ☽.	11	7 18	4 42	18

☿ Jupiter is on the 30th in conjunction with the Sun, and cannot be seen.

MOON'S PHASES.

First Quarter, 6th day, 7 o'clock 0 minutes, Evening.
 Full Moon, 13th " 12 " 40 " Afternoon.
 Last Quarter, 21st " 2 " 24 " Morning.
 New Moon, 29th " 2 " 21 " Morning.

CONJECTURES OF THE WEATHER.

1, 2, 3, variable; 4, 5, rain; 6, 7, fair; 8, 9, 10, clear;
 11, 12, 13, variable; 14, 15, 16, mostly clear; 17, 18, 19,
 20, Indian Summer; 21, 22, 23, fair; 24, 25, 26, variable;
 27, 28, moderate; 29, 30, cloudy.



NOVEMBER.

Winter is at the door. Let not the wants of the poor be forgotten. It is the sacred duty of every congregation to provide for its poor members, and the deacons are intrusted by virtue of their office with this ministry to the poor. But how seldom is this duty performed! All deacons ought to be Good Samaritans. The "alms" collected from Sunday to Sunday ought to be sacredly set apart for the Deacon's Fund, from which they may minister in their office. It is strange that, with our Saviour's merciful example before us, the Church should forget how the hearts of the lowly may be reached by ministering to their bodily wants. The gospel of bread and fuel for the poor needs to be revived, and preached with new power.

NOVEMBER

Derives its name from the Latin *Novem*, nine; for, although it is the eleventh month of our year, it was the ninth among the Romans.

CHILD'S CHRISTMAS HYMN.

Long ago,
A little child,
Meek and mild,
Came from heaven.
It was Jesus:
At an inn,
In Bethlehem,
He was born.
It was night
In winter time!
The wind's sad chime
Was heard around.
His cradle
Was a manger;
But no danger
Came to Him.
Hosts of Angels
Hailed His coming,

Sweetly humming
Christmas hymns.
His kind mother
Watched His cradle,
In the stable
Where He slept.
Jewish shepherds
Heard the story,
Saw His glory,
And were glad.
Heathen sages
From afar
Saw His star,
And brought Him gifts.
Gentle Jesus,
I will bring Thee,
I will sing Thee
Christmas Hymns.

ADVENT.

Advent Sunday begins the Church year and ends it again. He comes. The Old Testament prophecies foretold that Christ should come. He should first come in the flesh, and afterwards, the second time, to judge the quick and dead. The four Sundays preceding Christmas bid us meditate on these things. It is a season of expectation and hope. From Advent forward, the thoughts of the children are about Christmas. Be patient, children: the happy day will soon come. Meanwhile save your largest chestnuts and your rosiest apples for the Christmas-tree.

PERIODICALS OF THE REFORMED CHURCH.

English.

The *German Reformed Messenger*, published weekly at \$2. Edited by Rev. S. R. Fisher, D.D., Chambersburg, Pa.

The *Western Missionary*, Dayton, Ohio. Semi-monthly, at \$1. Rev. George W. Williard, editor.

The *Pastor's Helper*, a Sunday-school paper for children. Monthly, \$11 per 100 copies. Edited by Rev. G. B. Russell, Pittsburg, Pa.

The *Guardian*. A monthly of 32 pages, devoted to the social, literary, and religious interests of young men and ladies. Edited by Rev. H. Harbaugh, D.D., and published by M. Kieffer & Co., Chambersburg, Pennsylvania. \$1.

German.

The *Reformirte Kirchenzeitung*. Semi-monthly, Chambersburg, Pa., at \$1. Edited by Rev. B. S. Schneck, D.D. This is the oldest German religious paper in the country.

The *Evangelist*, Cleveland, Ohio. Weekly, at \$1. Rev. H. J. Ruetenik, editor.

Sontagsschulblatt, published monthly by the German Evangelical Reformed Buchverein, Cleveland, Ohio. Edited by K. Bank.

The *Lämmehirte*, a child's paper, edited by Revs. J. Gantenbein and E. Böhringer, Kensington, Philadelphia, 25 copies for \$6.

The Rev. Dr. Schaff edits the *Evangelische Zeugnisse*, a homoeetical monthly of 32 pages, published by I. Kohler, No. 202 North 4th Street, Philada. \$1.50.

DO YOU?

Some persons, when they come into the church before the service commences, begin to talk with each other in the pews. A bad habit. It is irreverent, and disturbs the meditations of others in the church. You have come up to worship: let that engage your mind and heart.

Twelfth Month.

DECEMBER, 1864.

31 Days.

Day of Wk.	Day of Mon.	Remarkable Days.	Moon South.	Moon rises & sets.	Moon's Signs.	Miscellaneous Particulars.	Hour Table, Sun fast.	Sun rises and sets.	Old Style.
			H. M.	H. M.	S. D.		H. M.	H. M.	
T	1	Longinus	2 16	6 55	♏	11 6 ♀ ♀ sets 6h. 58m.	☾	11 7 19 4 41	19
F	2	Candidus	3 15	7 33	♏	25 ♀ rises 3h. 54m.		10 7 19 4 41	20
S	3	Cassianus	4 12	8 40	♏	10 Sirius rises 8h. 57m.		10 7 20 4 40	21
49. Second Sunday in Advent. St. Luke xxi. 25-33; Rom. xv. 4-13. Day's length, 9 hours 20 minutes.									
S	4	Barbara	5 5	9 52	♏	24 Orion rises 6h. 36m.		9 7 20 4 40	22
M	5	Abigail	5 58	10 56	♏	7 Regulus rises 10h. 40m.		9 7 21 4 39	23
T	6	St. Nicholas	6 47	11 59	20	6. ♀ in per.		9 7 21 4 39	24
W	7	Agathon	7 34	morn.	♏	2 ♀ sets 10h. 22m.		8 7 22 4 38	25
T	8	Con. V. Mary	8 21	1 20	♏	15 ♀ gr. Hel. L. S.		8 7 22 4 38	26
F	9	Joachim	9 9	2 34	♏	27 ♀ sets 7h. 11m.		7 7 23 4 37	27
S	10	Judith	9 58	3 46	♏	8 ♀ gr. Hel. L. S.		7 7 23 4 37	28
50. Third Sunday in Advent. St. Matt. xi. 2-10; 1 Cor. iv. 1-5. Day's length, 9 hours 14 minutes.									
S	11	Barsabas	10 46	4 56	♏	20 ♀ ♀ ♀ ♀ ♀ south 10h. 52m.		6 7 23 4 37	29
M	12	Otilia	11 35	5 59	♏	2 ♀ rises 3h. 22m.		6 7 24 4 36	30
T	13	Lucian	morn.	☼ rise	14	13. 7* south 10h. 16m.		5 7 24 4 36	Dec. 1
W	14	Nicasius	12 34	6 1	♏	26 Aldeb. south 11h. 1m.	☾	5 7 24 4 36	2
T	15	Ignatius	1 12	6 51	♏	8 Altair sets 8h. 36m.		4 7 25 4 35	3
F	16	Ananias	1 59	7 41	♏	20 Arcturus rises 1h. 24m.		4 7 25 4 35	4
S	17	Lazarus	2 43	8 37	♏	2 ♀ sets 7h. 24m.		3 7 25 4 35	5
51. Fourth Sunday in Advent. St. John i. 19-34; Phil. iv. 4-7. Day's length, 9 hours 10 minutes.									
S	18	Arnold	3 27	9 29	♏	15 ♀ ☼ ☼ Sirius rises 7h. 52m.		3 7 25 4 35	6
M	19	Abraham	4 9	10 25	♏	27 Regulus rises 9h. 26m.		2 7 25 4 35	7
T	20	Emberday	4 51	11 22	♏	10 ♀ in apo. ♀ sets 5h. 50m.		2 7 25 4 35	8
W	21	St. Thomas	5 33	morn.	♏	23 ☾ 21. ☼ enters ♀. Short. day.		1 7 26 4 34	9
T	22	Beata	6 17	12 23	♏	7 ♀ gr. Elong east. Win. com.	sun	7 25 4 35	10
F	23	Dagobert	7 3	1 23	♏	21 ♀ ♀ ♀ ♀ rises 2h. 27m.	slow.	7 25 4 35	11
S	24	Adam, Eve	7 53	2 26	♏	5 ♀ sets 7h. 35m.		0 7 25 4 35	12
52. Christmas. St. Matt. i. 18-25; Gal. iv. 1-7. Day's length, 9 hours 10 minutes.									
S	25	Christmas	8 46	3 30	♏	19 ♀ ♀ south 9h. 20m.		0 7 25 4 35	13
M	26	Stephen	9 44	4 37	♏	4 ♀ ♀ ♀ 7* south 9h. 22m.		1 7 25 4 35	14
T	27	St. John Evan.	10 46	5 45	♏	19 Sirius south 12h. 12m.		2 7 25 4 35	15
W	28	H. Innocents	11 48	☼ sets	♏	4 ☼ 28. Orion south 11h. 20m.	☾	2 7 25 4 35	16
T	29	Noah	12 49	5 58	♏	19 ♀ ♀ ♀ ♀ stationary.		2 7 24 4 36	17
F	30	David	1 48	7 14	♏	4 ♀ rises 1h. 58m.		3 7 24 4 36	18
S	31	Sylvester	2 42	8 25	♏	18 ♀ ♀ ♀ ♀ sets 7h. 49m.		3 7 24 4 36	19

MOON'S PHASES.

First Quarter, 6th day,	2 o'clock	35 minutes,	Morning.
Full Moon, 13th "	2 "	9 "	Morning.
Last Quarter, 21st "	12 "	0 "	Morning.
New Moon, 28th "	4 "	15 "	Afternoon.

CONJECTURES OF THE WEATHER.

1, 2, rain; 3, 4, fair; 5, 6, 7, variable, with snow; 8, 9, 10, clear; 11, 12, 13, variable; 14, cloudy; 15, 16, 17, clear, cold; 18, 19, 20, variable; 21, 22, fair; 23, cloudy, rainy; 24, 25, clear; 26, 27, 28, snow; 29, 30, cold; 31, moderate.



GRANDMOTHERS.

Are your grandmothers still living? If they are, you ought to love them. I have no doubt you do, and you are always glad when you can pay them a visit. If you go to see them, they will perhaps tell you pretty Christmas stories. I think that is what the one in the picture is doing.

Perhaps they are dead. If so, have you ever seen their graves? Would you not like to see where they are buried? I think you would. Then you would plant a rose-bush, or some pretty flower, on their graves, to show how you would love them if they were living.

Only two grandmothers are mentioned in the Bible. One in the Old Testament. Her name is Maachah, grandmother of King Asa. You can read a little about her and her grandson in the fifteenth chapter of the First Book of Kings. She is called the *mother* of Asa; but, if you look closely, you will find that she was his grandmother. Asa was a good king; for "he did that which was right in the sight of the Lord." It is a pity that his grandmother was not a good woman. She was a queen; but, instead of loving the true God, she made an idol and worshipped it in a grove! Because this was wicked, "Asa destroyed her idol, and burnt it by the brook Kidron." I hope she learned to love and serve the true God before she died.

In the New Testament we read of another grandmother. You will find something about her in the first chapter of the Second Epistle to Timothy. Her name is Lois. She was the grandmother of Timothy. She had a daughter whose name was Eunice, and she was the mother of Timothy. Now, I am happy to tell you that these three—the grandmother, the mother, and the grandson—were all pious. St. Paul, when he wrote that Epistle, or letter, to Timothy,

says, "I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also." What a good thing it was for Timothy that he had a pious mother and grandmother! They taught him many good things; for St. Paul, in the same letter, says to him, "From a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation, through faith which is in Christ Jesus." There are still many good mothers and grandmothers who teach their children to know and love our Saviour Jesus Christ. I hope you will mind what yours teach you. Then you may become as good and wise and useful as young Timothy.

If your grandmother is still living, I am sure she has told you many good things. She wants you to grow up a good child. Often when she is sitting in silence she is thinking of you. And when you do not think of it, she is offering up a prayer to God and asking Him to keep you from all evil. When she goes to bed she prays for you.

Some wicked children get tired of their grandmothers, and think they are too old to do any more good. You do not think so? No, no. You could not spare your grandmother. If she were gone, who would buy you almonds, nuts, cakes, candies, and such other little things as you like to have?

Now, do not forget to be kind to your grandmother. Do quickly and cheerfully what she bids you. Answer pleasantly when she speaks to you. Never forget her kind words. She will soon be gone; and when she is in her grave you will be sorry if you have ever done or said any thing that grieved her.

A VISIT FROM ST. NICHOLAS.

Who does not know that beautiful poetic description of St. Nicholas, the good saint who prepares Christmas joy for children, beginning,—

"'Twas the night before Christmas, when all through the house
Not a creature was stirring,—not even a mouse"?

It was written by Clement D. Moore, LL.D. He died at Newport, Rhode Island, July 13, 1863. That little poem alone immortalizes his memory.

DECEMBER.

Is so named from the Latin *decem*, ten, as it was the tenth month in the Roman calendar, though it is the twelfth in ours.



HOLY CHRISTMAS.

Christmas always comes on the 25th of December. This is the day which celebrates the birth of Christ. Blessed things does it bring before us to think of,—the angels that heralded His birth,—the shepherds in the fields that saw the glory,—the “babe divine” born in a stable and cradled in the manger. This is the children’s holyday. Good children will receive nice presents from their kind parents,—they will find them on Christmas morning on and around the Christmas-tree. What a beautiful custom that is! Do not forget, kind fathers and mothers, to prepare this great joy for your children. We were all children once!

THE POOR CHILD’S CHRISTMAS-TREE.

A poor child on Christmas eve is walking along the streets. It is a stranger in the town. It looks at the lights that are burning brightly along the streets.

Before every house the child stands still, and gazes into the bright rooms. Those that are within look out. It sees the Christmas-trees through the windows hung full of bright wax candles. A deep sadness comes over its heart.

The child weeps. Then it says to itself, “Every child this evening has a Christmas-tree, with a candle on it; and this gives it joy. Only I am poor and have none!

“When I was at home, where I sat on Christmas eve with my sister’s hand in mine, I also had a tree, and a candle that burned brightly for me. But here I am forgotten; and I wander lonely in this strange town.

“Alas! will no one invite me to come in, and give me a place in the circle of this Christmas joy? In

all this row of houses is there no little bright corner for me, be it ever so small?

“Alas! will no one call me in? I do not wish any gift for myself: I will only sit alone and look at the Christmas gifts of these strange children; and I will be happy while I look.”

It rattles the gate, it knocks at the door, it shakes the window and the shutters; but no one comes to call in the stranger child. Those within have no care for the knocking of the strange child.

Every father bestows all his love on his own children. Each mother gives gifts to her own loved ones, and thinks of nothing beside. No one cares for the poor little stranger child without.

“O lovely, Holy Christ! Neither mother nor father have I, if Thou be not such to me! Oh, be Thou my comforter when all others forget me!”

The stranger child rubs its hands. They are stiff with cold. The cold wind creeps into its thin garments. It stands still in the street, and looks away into the distance.

Then there comes toward it another child, slowly and gently wandering along the street. It is clothed in white garments, and bears a bright light in its hand. How lovely are the tones of its voice, as it says:—

“I am the Holy Christ! I was also once a little child such as you are. I will not forget you, though all others do.

“I am near all alike through my word and presence. I bestow my love and care as well here in the street as in yonder brilliant rooms.

“Stranger child! I will make your Christmas-tree glitter here in this open space! It shall be so beautiful that those in the houses shall not excel it!”

Then *Christ-Kindlein* pointed up to heaven! And there stood a Christmas-tree with many branches; and it glittered as if it were hung full of beautiful stars!

So far off, and yet so near, seemed that Christmas-tree! How the bright tapers sparkled! Oh, how the stranger child grew quiet with deep joy when it saw its beautiful Christmas-tree!

All was like a lovely dream! Angels bending down from the tree to the child drew it up to them, and to the bright region where its Christmas-tree was.

The stranger child has now gone home! It lives with its Holy Christ. It now has more beautiful gifts than the richest on earth can hang on their Christmas-trees for their children.—*From the German.*

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OUR PROGRESS.

The Reformed Church is blest with a laborious band of pastors. The assertion could easily be confirmed by facts, that in no branch of the Church is a greater, if an equal, amount of earnest labor performed in the same time by an equal number of ministers. These labors, and the success of them from year to year, attract very little public attention. The public record of them takes up much less of popular attention than the Fulton Street Prayer-Meeting in New York. The world knows much less of them.

We are ourselves in a great degree unconscious of the amount of work thus silently done. The laity of the Church do not fully comprehend the work that is so unostentatiously going on around them. Our papers do not "count for them the people," as they occasionally see it done in other church papers. There are no unusual demonstrations passing before their eyes. It may, therefore, seem to them—perhaps often does so seem—as if there were much less activity, and much smaller results among us, than in other neighboring branches of the Church.

As a consequence of such earnest, faithful, patient, and regular labors, the increase of the Church has of late years been extraordinary, not only as compared with its own past history, but also as compared with other prosperous branches of the Church. Purely for our encouragement, and for the honor of the present position of our Church and its much-censured tendencies, we here present to the reader a brief comparison.

The statistics of the Presbyterian Church for the year, from May, 1862, to May, 1863, exhibit some data which we will compare with the corresponding data from our own statistical table. We take, as the basis of our comparison, the number of communicant members in each Church reported. They stand thus:—

Presbyterian Church, 227,575. Reformed Church, 87,361.

The increase in the Presbyterian Church by profession of faith, and in the Reformed Church by confirmation, is as follows:—

Presbyterian Church, 8781. Reformed Church, 5635. The increase in the Presbyterian Church, to be equal with ours *pro rata*, ought to be over 14,000, or fully double. In other words, the Reformed Church has increased over one-half more than the Presbyterian.

The increase of the two Churches by certificate stands thus:—

Presbyterian Church, 6535. Reformed Church, 1549.

In this item their increase exceeds ours, showing that it is much more largely fed from other Churches, or by transitions from one congregation to another in their own bosom. This is not an increase in fact.

Infant baptisms stand in the respective Churches thus:—

Presbyterian Church, 10,194. Reformed Church, 11,894; which shows that infant baptisms in the Reformed Church, with a communicant membership of only 87,361, exceed by 1700 those of the Presbyterian Church, with a membership of 227,575. They report adult baptisms 2165. With us these are generally counted with those confirmed. In some cases they may have been placed in the column of infant baptisms. Still, if all these 2165 adults were added, it would make the number of their baptisms only 465 more than ours. To be equal with ours *pro rata*, they should have 29,735 baptisms instead of 12,359.

As to the laborers in the two Churches. In the Presbyterian Church the results reported were effected by the labors of 2205 ministers; in the Reformed Church by 421,—that is, the amount of ministerial force was more than four-fifths less.

In the Presbyterian Church the items quoted give the increase in 2541 congregations; in the Reformed Church the increase of only 1122 congregations.

The reader will make his own reflections on these significant facts. It would certainly be very ungrateful in the Church not to acknowledge, in the light of these facts, the favor of God, and the faithful, though silent, labors of our pastors and people.

FREDERICK III. AND THE HEIDELBERG CATECHISM.

It is well known that the Heidelberg Catechism was prepared and published under the direction of Frederick III., Elector of the Palatinate, in 1563. In his defence of it before the Emperor and the assembled princes at the Diet of Augsburg, May, 1566, he defended himself and his Catechism in the following memorable words:—

"That my Catechism, word for word, is drawn not from human, but from divine sources, the references that stand in the margin will show. For this reason,

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also, certain theologians have in vain wearied themselves in attacking it, since it has been shown them by the open Scriptures how baseless is their opposition. What I have elsewhere publicly declared to your Imperial Majesty in a full assembly of the princes,—namely, that if any one, of whatever age, station, or class he may be, even the humblest one, can teach me something better from the Holy Scriptures, I will thank him from the bottom of my heart, and readily be obedient to the divine truth,—that I now repeat in the presence of this assembly of the whole empire. If there be any one here among my lords and friends who will undertake it, I am prepared to hear him; and here are the Holy Scriptures at hand. Should it please your Imperial Majesty to undertake this task, I would regard it as the greatest favor, and acknowledge it with suitable gratitude. Should, contrary to my expectations, my defence, and the Christian and reasonable conditions which I have proposed, not be regarded of any account, I shall comfort myself in this,—that my Lord and Saviour Jesus Christ has promised to me, and to all who believe, that whatsoever we lose on earth for His name's sake we shall receive an hundredfold in the life to come."

When he had finished, Prince Augustus of Saxony tapped him softly on the shoulder, and said, "Fritz, thou art more pious than all of us together."

The Margrave of Baden also said, at the close of the assembly, "Why do you attack this prince? He is more pious than we all." He has by common consent been called "Frederick the Pious."

THE TEN COMMANDMENTS.

I. Thou shalt have no other gods before Me.

II. Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate Me; and shewing mercy unto thousands of them that love Me, and keep My commandments.

III. Thou shalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh His name in vain.

IV. Remember the sabbath day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the sabbath of the Lord thy God:

in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy manservant, nor thy maidservant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath day, and hallowed it.

V. Honor thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee.

VI. Thou shalt not kill.

VII. Thou shalt not commit adultery.

VIII. Thou shalt not steal.

IX. Thou shalt not bear false witness against thy neighbor.

X. Thou shalt not covet thy neighbor's house, thou shalt not covet thy neighbor's wife, nor his manservant, nor his maidservant, nor his ox, nor his ass, nor any thing that is thy neighbor's.

THE LORD'S PRAYER.

Our Father who art in heaven, Hallowed be Thy name. Thy kingdom come. Thy will be done in earth as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation. But deliver us from evil. For thine is the kingdom, and the power, and the glory, forever. *Amen.*

THE APOSTLES' CREED.

I believe in God the Father Almighty, Maker of heaven and earth:

And in Jesus Christ His only begotten Son our Lord; who was conceived by the Holy Ghost, born of the Virgin Mary; suffered under Pontius Pilate, was crucified, dead, and buried; He descended into hell; the third day He rose from the dead; He ascended into heaven, and sitteth at the right hand of God the Father Almighty; from thence He shall come to judge the quick and the dead.

I believe in the Holy Ghost; the holy Catholic Church; the Communion of saints; the forgiveness of sins; the resurrection of the body, and the life everlasting. *Amen.*

LEARN THEM BY HEART.

Above we have given the Ten Commandments, the Lord's Prayer, and the Apostles' Creed. We wish all the good children that are six years of age to learn them by heart. We hope the parents will see that this is done.

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FOLD YOUR HANDS WHEN YOU PRAY.

Folding the hands in prayer is a very old custom. You will also say that it is a very beautiful custom when you learn what it means. I must tell you something about it.

One of the ancient Fathers of the Church says, "We find in the gospel that the wicked shall be bound hand and foot; and what do we show when we fold our hands in prayer before God? We say, 'Bind not my hands, O Lord, to cast me into outer darkness; for, behold, I myself fold my hands together, to show that I have deserved to be punished.'" In this way they humbly confessed their sins, and asked for mercy.

Another of the Fathers says the Christian folds his hands to show that he will no longer strive or fight against God, but give himself wholly to Him and His service.

Another one says, "We fold our hands to show that we have called in our thoughts, and will now direct them to God in prayer."

I must tell you another beautiful thought of an old writer. He says when our fingers are folded together they make five crosses, and that this is to remind us of the *five wounds* which Jesus received on the Cross,—one in each hand, one in each foot, and one in His side. In this way we confess that all our hope, when we pray, is in the sufferings of Jesus Christ on the Cross.

When we fold our hands, we also show that we intend to cease from all work, and wish now to do nothing but give ourselves up to God, to whom we are about to offer our prayers.

Children must dispose of their hands in some way when they offer their prayers. What more beautiful can they do than to fold them devoutly together! It is a lovely sight to see a child with folded hands, and on its knees, praying to its heavenly Father!

GOOD-FRIDAY AFTERNOON.

Softly the sound of the church-bells died away upon the air. The multitude of people that had been worshipping in the house of God were quietly and devoutly returning to their homes, and deep solemn stillness told that holy Good-Friday evening was drawing near.

Dark and heavy over the earth hung the clouded heavens; and the pulse of nature, which had scarcely revived from the long sleep of winter, seemed again to pause in fear and earnest hope.

The pastor's anxious wife had sought the open balcony to view the rising storm in the west. Here she saw Minona, her tender, blooming daughter, leaning on the railing, and gazing into the dim distance. Her eyes were filled with tears.

"What makes you sad, my beloved?" asked the kind-hearted mother, as she took the hand of her sorrowing child.

"Only let me weep, beloved mother," said Minona, "till my tears shall moisten the earth which once drank in the innocent blood of the holy Jesus. See! I have thought of the time when the Godhead was a pilgrim on earth in human form! I have thought of that blessed time when sinful mortal eyes were permitted to look upon the eternal Son of God! My spirit was bowed down in deepest prayer when I thought of that dying love which angels cannot fathom; and when I thought of the sufferings of Jesus, which we this day celebrate, I shed blessed tears."

The mother silently pressed her child to her bosom. Then Minona said, "Let us, my dear mother, remain here a little while longer. My spirit is filled with sacred sorrow and holy longing. Here it seems as if we were nearer heaven, where our divine Saviour is, who has so infinitely loved us."

Then they sat by the side of each other, and looked over the landscape silently. Closer and still more thickly the clouds drew together, and a sweltry breeze, like that which precedes a thunder-gust, moved the tops of the trees.

"What a gloomy stillness!" said Minona. "So, perhaps, did the heavens mourn when they led the innocent One away to the heights of Golgotha. It seems to me as if I could see the holy Jesus bearing His Cross!"

The sky grew still darker. At length the sombre arch of clouds broke. Flames of lightning spread over the gloomy firmament; and the thunder rolled in majesty through the vault of heaven. Minona in holy awe buried her face.

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"The Holy One is dying!" she sighed; "the rending heavens proclaim the hour of his death! It is three o'clock. At this hour He died."

The bursts of thunder grew still more terrible. The strife of the elements continued without rest along the firmament. At length the clouds opened their dark bosom. Great drops fell to the earth. The angry sky grew calm, and the thunder ceased. Peacefully the evening bells echoed through the dropping rain, like words of heavenly consolation that falls upon the tears of sorrow.

"It is finished," cried Minona; and she turned her face in prayer to heaven. The cloudy arch was divided. The evening sun shone mildly out through the opening; and a sweet fragrance came over the earth, like the breath of spring.

"Minona, do you see the heavenly light?" said her mother. "The night of storm is past, and the blessed spring-time of earth is born!"

"Yes," said Minona: "life bursts forth triumphantly out of the gloom of death. For us the eternal kingdom is won!"

"Amen!" said the pastor, who had come softly near. "Amen!" Then they caught each others' hands in joy; and their hearts were as full of blessedness as if they had just heard the Saviour say, "Peace be with you!"—*From the German.*

SCHLATTER'S VISIT TO EUROPE.

In 1751, Synod appointed Rev. Mr. Schlatter to visit Holland, the Palatinate country, and Switzerland, to procure help for the feeble American Churches. He sailed Feb. 5, 1751, and landed on his return July 28, 1752. Having landed in the night at New York, early in the morning he hastened to the house of Rev. Muhlenberg, the Lutheran pioneer; and, as they met, he fell upon the good man's neck in joy and love. Mr. Muhlenberg, afterwards writing to Halle, speaks of this arrival of Mr. Schlatter thus:—

"On Tuesday, July 28, 1752, early, at six o'clock, the Reformed minister Rev. Schlatter came to my house, and embraced me according to the primitive custom of sincere friendship and love. In the night he had arrived safely in a ship from Holland, and had brought with him six newly ordained preachers for Pennsylvania, who were sent in free by the highly Reverend Synod, and who are to be supported by it. I asked Mr. Schlatter whether I must now give him the title of Inspector. He answered, 'No: I have not sought my own, but God's honor, in seeking to

advance the best interests of the forsaken congregations in Pennsylvania.' In the evening I was invited to see the six newly arrived Reformed ministers. I went, and welcomed them with the words, 'Behold! I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents and harmless as doves.'"

The six ministers here mentioned were Stoy, Waldschmidt, Frankenfeld, Rubel, Wissler, and Otterbein. Schlatter and Muhlenberg, having been sent in nearly the same time, on the same mission, extending their pioneer labors over the same field, and in a great measure among the same people, lived in peace and the warmest Christian sympathy for a period of nearly forty-five years. Let these two branches of the Church, of which these two good men are the patriarchs respectively, ever imitate their example. Muhlenberg died at the Trappe, Oct. 7, 1787, aged seventy-seven. Schlatter, then in his seventieth year, attended his funeral. Schlatter died about three years later, in 1790, aged seventy-three.

FAT AND SLEEPY.

"How large is your congregation?" we asked the elder on the occasion of a meeting of Classis in the church to which he belonged.

"How large? It numbers about five hundred."

"Is the church a Union church?"

"No: it belongs entirely to the Reformed."

"Has your church any other property?"

"Yes: that house yonder, and sixty acres."

"How often have you service?"

"We used to have it once in four weeks: we now have it every three weeks. Our pastor, you see, has three or four other congregations to attend to."

"Why do you not get a pastor yourselves, give him the rent of the house, the proceeds of the sixty acres, and a dollar apiece? This, with the perquisites, would afford him a comfortable support. Then he would live and move among you, visit your sick, catechize your children, have service every Sunday; and then you would feel as if you had a pastor."

"That wouldn't be a bad plan."

"And how easily you could carry it out!"

"I think we could do it."

"I think it is a sin and a shame that you don't do it."

How such congregations stand in their own light! We will engage to find fifty congregations in the same position in the bounds of the Reformed Church.

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Is it not time for these "sleeping giants" to wake up? Such congregations are like overgrown boys that ought to be men and do the work of men, but they have grown lazy in their own fat! How soon a little self-reliance and exercise would change them into active, healthy, full-grown men. Fat and sleepy!

A BEAUTIFUL AND PIOUS CUSTOM.

It was the habit of our fathers, when they entered the pew, and before they sat down, to hold up their hat before their face and offer a silent prayer. This is no longer done. Some, however, still offer up their silent prayer after taking their seat in church, as *all* ought to do. It is to be feared that many neglect it, and that, with the beautiful custom alluded to, the silent prayer has also gone into disuse. Some of the customs of the fathers were much better than many of the customs of their sons.

THE LAST WILL AND TESTAMENT.

The largest amount ever given to our Church by will was the legacy left by Mr. Kieffer, of Berks county, Pa. He willed \$10,000 to the Theological Seminary. Young Mr. Harnish, of Huntingdon county, willed to the same object \$1000; Miss Keller, of the same county, gave \$5000. In the earlier history of our Church in this country, legacies to the Church were much more frequent than they are now. In one of our oldest congregations, from 1765 to 1830, forty persons gave legacies to the Church of from \$5 to \$600. There were as many as four in a year in that single congregation. During the Tercentenary year this kind of giving has greatly revived. A number of persons have remembered the Institutions of the Church in their wills. Every Christian whom God has blessed with worldly goods should read the little book called "The Lord's Portion," before he makes his will. See it noticed in the List of Publications in another part of this Almanac, and send for it.

BEAUTIFUL.

The name of one of the early Church Fathers was Origen. We are told that when he was yet a child, his father used to go to him when he was sleeping, uncover his bosom, and kiss it, and say, "It is a temple of the Holy Ghost!"

His meaning was that the child had received holy baptism, in which the Holy Ghost is promised

and given,—the body of the child was now the temple of the Holy Ghost. The idea is as beautiful and touching as it is scriptural.

THE NEWLY CONFIRMED.

Some pastors exercise special care towards their young members after they are confirmed. This is wise. They have just entered upon the duties of church-members in full standing, and need to be watched over, directed, and edified. It is a great benefit to them to attend catechetical lectures again with subsequent classes. Many do it, and are greatly benefited by it.

FAMILY WORSHIP.

If you cannot lead your family in prayer to edification, use prepared family prayers. When your pastor is with you over-night, do not wait till he asks you to have worship. When the proper time comes,—of which you can judge better than he,—bring out the Bible and Hymn-book, and call your family together for service.

BE HONEST.

It sometimes happens that persons subscribe money for the building or repairing of a church, or for the support of a pastor, and afterwards forget, neglect, or refuse to pay it. Is this honest? Think a little over the matter, and then decide. Is it not a greater sin thus to defraud the Christian cause than it would be to defraud a neighbor in the same amount?

CHURCH-GOING.

Go to church regularly.
Go at once to your seat.
Offer up a silent prayer.
Join in all the services.
Speak out the words clearly in singing.
Be not lazy or listless during prayer.
"Take heed how you hear" the sermon.
Be guilty of no act that will disturb others.
Receive the benediction devoutly.

ROUSE UP.—To assume a lazy attitude in church during the service—such as lounging, putting the head down on the back of the pew—shows great irreverence for the house of God, and bad manners in the sight of men.

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HISTORY OF THE REFORMED CHURCH IN THE WEST.

BY REV. I. H. REITER.

The history of the Reformed Church in the West dates back to about the year 1800, and, in a scattered and unorganized condition, probably ten years earlier. The progress of the Church, for some years subsequently, was slow, mainly owing to a want of ministers and means to carry forward its interest.

The first Reformed minister in the West was the Rev. Jacob Christman, of North Carolina, who visited Ohio in 1802, and settled permanently in Warren county in 1803, and there and about that time organized the first Reformed congregation in the State, being the *Salem* congregation. And as he was the first Reformed minister in Ohio, and organized the first Reformed congregation there, so he was also the first Reformed minister who died in Ohio. He died in 1810, aged sixty-five years.

Rev. Jacob William Dechart was the first missionary to the West, sent by Synodical authority. He, in connection with Rev. William Hendel, was appointed by Synod in 1812, but did not undertake his missionary tour until in 1814, and again in 1815, visiting the "Miami valley" in Ohio, and moved thither in 1816, settling in Montgomery county, and preaching to some congregations in that and Butler county. He moved back to Pennsylvania in 1819.

Prominent among the first Reformed ministers in Ohio were Rev. Thomas Winters, at Germantown, 1815; Rev. George Weisz, at Lancaster, 1817; Rev. Henry Sonnedecker, at Wooster, 1819; and, probably a little earlier, Rev. Benjamin Faust, at Canton; and Rev. John P. Mahenschmidt, in Columbiana county. These were the founders of the Reformed Church in the West; and all except Father Winters have gone to their blessed reward on high.

THE SYNOD OF OHIO.

The Synod of Ohio (growing out of the "Ohio Classis," which had been regularly constituted by Synodical authority on Monday, May 1, 1820) was organized at New Philadelphia, Ohio, on Monday, June 14, 1824, by the following-named ministers: Revs. John Peter Mahenschmidt, Thomas Winters, George Weisz, Benjamin Faust, Henry Sonnedecker, Daniel Rahauser, David Shaerer, and William Reiter. It adopted the Constitution of the Synod of North America, and continued under it until in 1832, when it adopted one of its own drafting. It became an incorporated body, by a special act of the Legislature of the State of Ohio, in December, 1836.

The Synod of Ohio, mainly with the view of establishing a literary and theological institution in the West, formally united with the West Pennsylvania Classis, composed of twenty-two ministers, in May, 1837, continuing under the title of the German Reformed Synod of Ohio and adjacent States. This united Synod held its first annual meeting at Wooster, Ohio, in June, 1838, and then numbered forty-five ministers; but only twenty-four were in attendance at this meeting.

In 1839, the Synod was divided into three *District Synods*; but, as this arrangement was found defective and inadequate in carrying on the Church's operations, it was abolished in 1842, and the Synod divided into six Classes, viz., Miami, Lancaster, Columbiana, Sandusky, Westmoreland, and Erie. It now (1863) numbers eleven Classes.

In 1846, it adopted the "Revised Constitution" of the Eastern Synod, and by this act the whole Reformed Church in America was brought under one constitution, whereby the ties of union previously existing were made more close, intimate, and substantial. From about 1849, the Church in the West has been making good progress, and the future is full of promise.

This Synod has grown from eleven ministers in 1824, to one hundred and eighty, and, during an existence of forty years, has accomplished much for the increase of the ministry and the general prosperity of the Church, by establishing Heidelberg College and a Theological Seminary at Tiffin, as well as by taking active interest in missionary and other enterprises tending to promote the cause of Christ and human salvation.

Officers of the Synod of Ohio.

Rev. Herman Rust, *President*, Tiffin, Ohio.
 " Geo. W. Williard, *Stated Clerk*, Dayton, Ohio.
 " Peter C. Prugh, *Cor. Sec.*, Xenia, Ohio.
 " Isaac H. Reiter, *Treasurer*, Miamisburg, Ohio.

Officers of the Boards of the Ohio Synod.—Board of Trustees of Theological Seminary.

Rev. Geo. W. Williard, *President*, Dayton, Ohio.
 Mr. Gideon G. Prugh, *Secretary*, " "
 Rev. D. Winters, *Treasurer*, " "

Board of Trustees of Heidelberg College

Mr. Louis Baltzel, *President*, Tiffin, Ohio.
 Rev. J. H. Good, *Secretary*, " "
 N. L. Brewer, Esq., *Treasurer*, " "

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Board of Missions.

Rev. Peter C. Prugh, *President*, Xenia, Ohio.
 " Geo. W. Williard, *Vice-Pres.*, Dayton, Ohio.
 " Isaac H. Reiter, *Secretary*, Miamisburg, "
 Mr. A. H. Baughman, *Treasurer*, Xenia, "

Board of Publication.

Rev. D. Winters, *President*, Dayton, Ohio.
 " I. H. Reiter, *Secretary*, Miamisburg, Ohio.

Missionary and Educational Funds.

The Board of Missions of the Synod of Ohio and adjacent States was organized in 1844; adopted a Constitution and By-laws in 1845; its members were elected in part by Synod and in part by the Classes, until in 1858, when the constitution was so altered that the whole Board, numbering fifteen members, was elected by Synod alone.

The Board of Visitors to the Theological Seminary constitute the Board of Education, and its financial operations date back to about 1852.

From the reports of the Treasurer of the Board of Missions and of Education, the following summary of amounts annually contributed is obtained:—

Year.	For Missions.	For Beneficiary Education.
1846.....	\$250 00.....
1847.....	34 00.....
1848.....	137 10.....
1849.....	371 43.....
1850.....	402 81.....
1851.....	310 19.....
1852.....	259 17.....
1853.....	682 65.....	\$264 67
1854.....	484 63.....	242 65
1855.....	572 69.....	399 02
1856.....	836 83.....	422 74
1857.....	1,017 03.....	371 96
1858.....	1,231 00.....	522 52
1859.....	1,570 33.....	710 17
1860.....	1,323 71.....	618 67
1861.....	1,665 65.....	660 37
1862.....	1,297 80.....	670 38
1863*.....	1,180 66.....	769 46
	<hr/> \$13,627 68	<hr/> \$5,652 51

* As the Synod meets in the month of May of each year, and as the financial reports are then made to Synod, the most of the funds reported for the given year are generally collected in the last half of the previous year. The year runs, for instance, from May, 1862, to May 1863. Very little Centenary funds are included in the amount of 1863.

GERMAN REFORMED CHURCH IN THE UNITED STATES.

The whole German Reformed Church in the United States is represented in a General Synod, which meets triennially. This body has been recently organized. The first meeting was held in Grace Church, Pittsburg, Pennsylvania, in November, 1863. The Synod is composed of delegates, ministerial and lay in equal proportions, from all the Classes connected with the Synods.

There are at present but two Synods, one East and the other West. The Eastern Synod, according to the statistics of 1863—which statistics are, however, not in all respects complete—has 15 classes, 253 ministers, 711 congregations, and 79,676 members; and the Western Synod has 11 classes, 179 ministers, 411 congregations, and 21,015 members. The two Synods together contain 26 classes, 432 ministers, 1122 congregations, and 100,691 members. The Synods and the Classes both meet annually, the first in the fall, the latter in the spring.

BENEVOLENT SOCIETIES.

Domestic Missions, Eastern Board.—The object of this Board is to aid weak congregations in the support of the ministers, and to send missionaries to new and destitute places. During the year closing October, 1862, it had twenty-six missionaries under its care. The officers of the Board are, Rev. Dr. J. H. A. Bomberger, 493 North Fourth Street, Philadelphia, President; Rev. N. Gehr, 1230 North Sixth Street, Philadelphia, Secretary; and Mr. Charles Santee, 239 North Third Street, Philadelphia, Treasurer.

Domestic Missions, Western Board.—The object of this Board is the same as that of the Eastern Board. During the year closing May, 1863, it had twelve missionaries under its care. The officers of the Board are, Rev. P. C. Prugh, Xenia, Ohio, President, and Mr. A. H. Baughman, Xenia, Ohio, Treasurer.

Foreign Missions.—The object of this Board is to send the gospel to the heathen. It has under its care an interesting and important mission at Aintab, Syria. The President and Treasurer of the Board is the Rev. Dr. E. Heiner, Baltimore, Maryland; Secretary, Prof. B. C. Wolff, D.D., Mercersburg, Pa.

Both the Eastern and Western Synods have also each their Board of Education, the object of which is to support indigent young men in their preparation for the holy ministry. These Boards have accomplished an incalculable amount of good in increasing

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the ranks of the ministry with able and efficient laborers. Also Boards of Publication, under the auspices of which the periodicals, and other publications, are issued. There is also in the Eastern Synod a "Widows' Fund Society," the object of which is to aid the widows of those deceased ministers who had been members of the society. Also, a "Theological Alumni Association," and a "Historical Society" is about being organized.

HOW IS IT?

When a congregation promises to pay their pastor a certain sum, and afterwards does not pay that amount to him, is that honest? "He is satisfied with what he gets, and says nothing." Very well; are you also satisfied under a broken pledge? Is God satisfied that you have kept back "part of the price"?

SITTING DURING PRAYER.

This wretched custom had its origin neither in Judaism, Heathenism, Mohammedanism, nor Christianity, but is an invention of modern times. It ought to be detested by every Christian. Persons generally sit down when they intend to do nothing. Is it this that induces so many to sit down during prayer? If sitting is the best posture for prayer, ought not the minister also to sit down and pray? Should you come into a church of this kind, what would you suppose they were doing?

LITERARY INSTITUTIONS.

FRANKLIN AND MARSHALL COLLEGE, Lancaster, Pennsylvania, Rev. E. V. Gerhart, D.D., President, and Professor of Mental and Moral Philosophy. W. M. Nevin, Esq., A.M., Professor of Ancient Languages and Belles-Lettres. Rev. Thomas C. Porter, A.M., Professor of Natural Science. Rev. Theodore Appel, A.M., Professor of Mathematics and Mechanical Philosophy. Rev. J. W. Nevin, D.D., Professor of History and German Literature and Aesthetics. John L. Atlee, M.D., Professor of Anatomy and Physiology. John Van Haagen, A.B., Tutor in the German Language.

HEIDELBERG COLLEGE, Tiffin, Ohio, Rev. Moses Kieffer, D.D., President. Professors, Rev. J. H. Good, A.M., Rev. Ruben Good, A.M., assisted by tutors.

WESTMORELAND COLLEGE.—Located at Mount Pleasant, Westmoreland county, Pennsylvania, and is under the care of the Westmoreland Classis.

Founded in 1860. Professors, Rev. F. K. Levan, A.M., and Rev. J. H. Johnston, A.M. (since deceased), with two female assistants. In the year 1862-63 it had one hundred and seventeen students.

CLARION COLLEGIATE INSTITUTE, Reimersburg, Pennsylvania. Founded by Clarion Classis in 1858—incorporated in 1859. Teachers, Rev. J. H. Apple, A.M., Principal. J. F. Wiant, assistant,—also two female assistants.

CATAWBA COLLEGE, Newton, North Carolina.

THEOLOGICAL SEMINARIES.

The Eastern Theological Seminary is located at Mercersburg, Pennsylvania. Professors, Rev. Philip Schaff, Ph. D., D.D., Rev. B. C. Wolff, D.D., Tutor, Wm. M. Reily, A.M.

The Western Theological Seminary is located at Tiffin, Ohio. Professors, Rev. Moses Kieffer, D.D., Rev. Haman Rust, A.M.

MISSION HOUSE, Howard Grove, near Sheboygan, Wisconsin, with three teachers. Rev. Dr. J. Bosard, Rev. H. Mühlmeier, Rev. J. T. Kluge. Its object is to prepare laborers for the missionary field.

THE HOLY-DAYS.

Our fathers always strictly kept the holy-days of the Church-year. It is still within the recollection of the older of the present generation, that the churches were even more crowded on holy-days than on Sundays. This they learned of their fathers, and we ought to learn it from them. There must be something radically defective in that man's Christianity who has no disposition to commemorate the Birth, Crucifixion, Resurrection, and Ascension of our Lord and Saviour Jesus Christ, as well as the outpouring of the Holy Ghost. It is encouraging to see that reverence for the holy-days is again on the increase in the Reformed Church. Let pastors and people cultivate this good spirit. In the Sunday-school there is a good opportunity to explain the meaning of the holy-days to the children, in which they are always greatly interested.

ELDERS AND DEACONS.

Some congregations elect careless men to these offices, with a view of making them thereby more active! This is unscriptural and wicked. The best men ought to be consecrated to these high and holy offices.

MINISTERS OF THE GERMAN REFORMED CHURCH.

ALPHABETICAL REGISTER OF THE MINISTERS OF THE GERMAN REFORMED CHURCH IN THE UNITED STATES.

- Accola, O. J., Ashford, Fond du Lac Co., Wis.
 Ackert, J., Mt. Eaton, Wayne Co., Ohio.
 Addams, Geo. E., Carlisle, Cumberland Co., Pa.
 Albright, D. B., Limestoneville, Montour Co., Pa.
 Albright, G. M., Horring, Allen Co., Ohio.
 Aller, N. S., Pleasantville, Bucks Co., Pa.
 Alspach, J. W., Appleton, Ohio.
 Appel, Theodore, Prof., Lancaster, Pa.
 Apple, J. H., Prof., Rimersburg, Clarion Co., Pa.
 Apple, T. G., Greencastle, Franklin Co., Pa.
 Aughinbaugh, G. W., Riegelsville, Bucks Co., Pa.
 Ault, J., Mechanicsburg, Cumberland Co., Pa.
 Baines, H. K., Shelbyville, Shelby Co., Ohio.
 Bair, H., Tiffin, Ohio.
 Banks, C., New Philadelphia, Ohio.
 Barkley, T. J., Salem X Roads, Westm'd Co., Pa.
 Bartholomew, A., Newharts, North'ton Co., Pa.
 Bassler, H. S., Millersburg, Dauphin Co., Pa.
 Bauman, E., Hansertown, Owen Co., Indiana.
 Bauman, F. C., Zwingli, Dubuque Co., Iowa.
 Bauman, B., Reading, Pa.
 Beam, S. Z., Erie, Monroe Co., Michigan.
 Beck, John, Easton, Pa.
 Becker, Charles, Fennersville, Monroe Co., Pa.
 Becker, Cyrus J., Catasqua, Lehigh Co., Pa.
 Becker, Philip, Columbia City, Whitley Co., Ind.
 Bennet, W. C., Boiling Springs, Cumb'd Co., Pa.
 Bentz, H., Clarence, Erie Co., N.Y.
 Berentz, C., Grandview, Ohio.
 Biery, John, New Bedford, Coshocton Co., Ohio.
 Blätgen, J., Newtonsburg, Manitowoc Co., Wis.
 Boger, George, Klutts Tanyard, N.C.
 Böhlinger, E. T. C., Philadelphia, Pa.
 Bokum, Herman, Philadelphia, Pa.
 Bomberger, Dr. J. H. A., 493 N. Fourth St., Phila.
 Bossard, Dr. J., Sheboygan, Wisconsin.
 Bossler, David, York, Pa.
 Boyer, B., West Greenvale, Mercer Co., Pa.
 Bragonier, D. G., Edonburg, Va.
 Brakefeld, J., Evansport, Ohio.
 Brocht, J., Girard, Iowa.
 Brender, D. F., Bethlehem, Pa.
 Brosler, N. E., Fishersville, Dauphin Co., Pa.
 Brown, I. G., Mercersburg, Pa.
 Bucher, John C., Millburg, Pa.
 Bucher, T. P., Dayton, Ohio.
 Burkholder, Jacob, Shuey's Mill, Wisconsin.
 Busche, John F., New York, N.Y.
 Buser, J. H., Columbus City, Iowa.
 Butler, Thornton, Gold Hill, N.C.
 Butt, A., Pulaski, Williams Co., Ohio.
 Callender, S. N., Meadville, Pa.
 Caspar, A. B., New Berlin, Union Co., Pa.
 Cast, Charles, Detroit, Michigan.
 Colliflower, J. D., N. Pittsburg, Randolph Co., Ind.
 Colliflower, Wm. F., Jefferson, Frederick Co., Md.
 Comfort, H. L., Mechanicstown, Frederick Co., Md.
 Conrad, William, Somerset, Pa.
 Cort, Cyrus, Altoona, Blair Co., Pa.
 Cort, Lucian, Quakertown, Bucks Co., Pa.
 Crawford, John H., Middlebrook, Va.
 Cremer, W. C., Sumbury, Pa.
 Dahlman, Jacob, Sen., Glassboro, N.J.
 Dahlman, Jacob, Jr., Box 800, Philadelphia, Pa.
 Dale, A., London, Mercer Co., Pa.
 Daniel, H., Kerr's Store, Clarion Co., Pa.
 Davis, P. S., Norristown, Pa.
 Davis, W. F. P., Abbotstown, Adams Co., Pa.
 Deatrich, W. R. H., Fayetteville, Franklin Co., Pa.
 Deatrich, Wm. M., Charlestown, Bedford Co., Pa.
 Dechant, A. L., Frederick, Montgomery Co., Pa.
 Dechant, F. W., Harmony, Butler Co., Pa.
 Dechant, G. B., Fennersville, Monroe Co., Pa.
 Decker, J. P., Freeport, Illinois.
 Demund, I. S., Lancaster, Pa.
 Denius, S. K., Gratis, Preble Co., Ohio.
 Derr, J. H., Allentown, Pa.
 Derr, L. K., Tamaqua, Schuylkill Co., Pa.
 Dieffenbacher, C. R., Rural Valley, Armstrong Co., Pa.
 Dole, A. G., Milton, Pa.
 Douglas, R., Sharpsburg, Washington Co., Md.
 Dubs, A. J. G., Allentown, Pa.
 Dubs, J. H., Pottstown, Montgomery Co., Pa.
 Dubs, J. S., North White Hall, Lehigh Co., Pa.
 Duenger, B., Ashland, Schuylkill Co., Pa.
 Eckert, J. V., New Providence, Lancaster Co., Pa.
 Edmonds, F. A., Berlin, Somerset Co., Pa.
 Edmonds, L. C., Beaver Spring, Snyder Co., Pa.
 Eichen, J., Linton, Green Co., Indiana.
 Engel, W. G., Boyertown, Berks Co., Pa.
 Erb, Edmond, Danville, N.Y.
 Ermentrout, J. S., Reading, Pa.
 Ernst, D. B., Saegertown, Crawford Co., Pa.
 Eschbach, E. R., Baltimore, Md.
 Escher, J. J., Fostoria, Seneca Co., Ohio.
 Eschmeier, H., Marion, Marion Co., Ohio.
 Excell, J. J., Reedsburg, Wayne Co., Ohio.
 Feete, Daniel, Philadelphia, Pa.
 Fehr, C., Youngstown, Mahoning Co., Ohio.
 Fenneman, W. H., Bucyrus, Crawford Co., Ohio.
 Fickes, Geo. A., Plymouth, Indiana.
 Fisher, P. S., Sellersville, Bucks Co., Pa.
 Fisher, Dr. S. R., Chambersburg, Pa.
 Follett, L.
 Foulk, J. S., Baltimore, Md.
 Fouse, Th., James Creek, Huntingdon Co., Pa.
 Fritchey, J. G., Taneytown, Carroll Co., Md.
 Fritzinger, J., Greenbrier, Northumb'd Co., Pa.
 Gackenheimer, J. D., Leslie, Van Wert Co., Ohio.
 Gans, Daniel, Harrisburg, Pa.
 Gantenbein, J., Kreidersville, North'n Co., Pa.
 Gast, F. A., New Holland, Lancaster Co., Pa.
 Gehr, N., 1230 N. Sixth St., Philadelphia, Pa.
 Gerhard, W. T., Lancaster, Pa.
 Gerhart, Dr. E. V., Lancaster, Pa.
 Gerhart, Isaac, Lancaster, Pa.
 Giesy, S. H., 2124 Mt. Vernon St., Phila., Pa.
 Gilds, N. E., St. Clairsville, Bedford Co., Pa.
 Gilpin, Wm., Hickory Creek, Fayette Co., Ill.
 Glessner, G. W., Shippensburg, Cumb'd Co., Pa.
 Good, J. H., Prof., Tiffin, Ohio.
 Good, R., Prof., Tiffin, Ohio.
 Good, W. A., Reading, Pa.
 Greding, P., Beaverdam, Allen Co., Ohio.
 Gring, D., Shrewsbury, York Co., Pa.
 Gring, John, Fredericksburg, Lebanon Co., Pa.
 Gring, W. A., Shrewsbury, York Co., Pa.
 Groh, W. H., Boalsburg, Centre Co., Pa.
 Grosshisch, T., Rochester, N.Y.
 Gutekus, S., Berksburg, Dauphin Co., Pa.
 Hacko, N. P., Greensburg, Westmoreland Co., Pa.
 Hackman, W. G., Kulpsville, Mont'y Co., Pa.
 Hamm, J. W., Nimisilla, Summit Co., Ohio.
 Hannabery, J., Sugar Grove, Fairfield Co., Ohio.
 Harbaugh, Dr. H., Lebanon, Pa.
 Hartman, H. F., W. Greenville, Mercer Co., Pa.
 Hassler, J., Shippensburg, Cumberland Co., Pa.
 Heckerman, H., Bedford, Pa.
 Heffley, J., Canal Winchester, Ohio.
 Heilman, U. H., Hamburg, Berks Co., Pa.
 Heiner, Dr. E., Baltimore, Md.
 Heisler, Daniel Y., Bethlehem, Pa.
 Helffenstein, A., Jr., Maytown, Lanc'r Co., Pa.
 Helffenstein, A., Sen., Shamokin, North'd Co., Pa.
 Helffenstein, S., Jr., Blue Bell, Mont'y Co., Pa.
 Helffenstein, Dr. S., Sen., Gwynedd, Montgomery Co., Pa.
 Helffrich, W. A., Fogelsville, Lehigh Co., Pa.
 Heller, J., Fremont, Ohio.
 Helm, J. H., Greensburg, Stark Co., Ohio.
 Henneman, J. C., Beavertown, Ohio.
 Henning, G. W.
 Hensell, J. C., Mt. Crawford, Va.
 Herbruck, P., Canton, Ohio.
 Herman, A. J., Maxatawny, Berks Co., Pa.
 Herman, A. L., Reading, Pa.
 Herman, H. M., West Alexandria, Preble Co., O.
 Herman, L. C., New Hanover, Mont'y Co., Pa.
 Hess, H., Shelby, Ohio.
 Hess, S., Hellsertown, Northampton Co., Pa.
 Heyser, H. C., Richfield, Juniata Co., Pa.
 Hiester, J. E., Annville, Lebanon Co., Pa.
 Higbee, E. E., Pittsburg, Pa.
 Hines, Jesse, Johnson's Corners, Wayne Co., O.
 Hockman, M. H., Lancaster, Ohio.
 Hoehing, Charles A., New Brunswick, N.J.
 Hoffman, H., Conyngham, Luzerne Co., Pa.
 Hoffman, P. P. A., Oley, Berks Co., Pa.
 Hoffmeier, C. F., McConnellsburg, Fulton Co., Pa.
 Hoffmeier, J. W., Manchester, Carroll Co., Md.
 Hofford, W. R., Allentown, Pa.
 Hottenstein, A. R., Selingsgrove, Snyder Co., Pa.
 Hoyman, C. W., Somerset, Ohio.
 Hoyman, J., Orangeville, Stephenson Co., Ill.
 Ida, William, Baltimore, Md.
 Ingold, Jeremiah, Lincolnton, N.C.
 Jaecel, Carl, Decatur, Adams Co., Indiana.
 Jalncke, John G., Oxford Furnace, N.J.
 James, W. W., Tiffin, Ohio.
 Joeris, P., Waterloo, Wisconsin.
 Johnston, G. H., Somerset, Pa.
 Kefauver, L. H., Tiffin, Ohio.
 Kehm, Jacob, York, Pa.
 Keller, Eli, Bellevue, Ohio.
 Kelley, D. W., New Bloomfield, Perry Co., Pa.
 Kemmerer, D., Wooster, Ohio.
 Kendig, A. C., Basil, Ohio.
 Kercher, J., Lacon, Illinois.
 Kerschner, Jacob B., Clearspring, Md.
 Kessler, Dr. J. S., Allentown, Pa.
 Kieffer, E., Millerstown, Dauphin Co., Pa.
 Kieffer, Dr. M., Prof., Tiffin, Ohio.
 King, H., Baltimore, Ohio.
 King, S. N., New Lisbon, Columbiana Co., Ohio.
 Kissel, J. G., Auburn, De Kalb Co., Indiana.
 Klar, J. C., Wheatland, Clinton Co., Iowa.
 Klein, D. G., Bellefonte, Pa.
 Klein, J., Schuylkill Haven, Schuylkill Co., Pa.
 Klein, J. H., Fort Wayne, Indiana.
 Klingler, J., Herring, Allen Co., Ohio.
 Klopp, D. E., Blair, Perry Co., Pa.
 Kluge, J. T., Sheboygan, Wisconsin.
 Knepper, B., Wellersburg, Somerset Co., Pa.
 Knepper, H., Ogles Station, Lee Co., Illinois.
 Knie, J., Ibea, De Kalb Co., Indiana.
 Kniest, J. B., Rochester, N.Y.
 Knipe, Jesse B., Chester Springs, Chester Co., Pa.
 Koehler, R., Akron, Ohio.
 Koplin, A. B., Stoystown, Somerset Co., Pa.
 Kortheuer, H., Terre Haute, Indiana.
 Krebs, W. E., Waynesboro', Franklin Co., Pa.
 Kremer, A. H., Lancaster, Pa.
 Kremer, A. R., Pattonville, Bedford Co., Pa.
 Kremer, F. W., Lebanon, Pa.
 Kretzing, John, Blain, Perry Co., Pa.
 Kroh, Daniel, Three Rivers, Michigan.
 Kroh, P. H., Anna, Illinois.
 Kuhn, Samuel, Aaronsburg, Centre Co., Pa.
 Kurtz, Julius, Hanover, York Co., Pa.
 Kurtzman, G., Harrisburg, Pa.
 Külling, John, Baltimore, Md.
 Kuss, C., Monroeville, Erie Co., Ohio.
 Lantz, Daniel, Constantine, St. Joseph Co., Mich.
 Lantz, John, Newton, Catawba Co., N.C.
 Leberman, L. B., Meadville, Pa.
 Lefever, J. M., Carrollton, Ohio.
 Leibert, J., Dayton, Tippecanoe Co., Indiana.
 Leidy, George, Carlisle, Pa.
 Leinbach, A. S., Reading, Pa.
 Leinbach, T. C., Womelsdorf, Berks Co., Pa.
 Leinbach, T. H., Meyerstown, Lebanon Co., Pa.
 Leis, J. A., Miamisburg, Ohio.
 Leiter, S. B., Navarre, Stark Co., Ohio.
 Leonard, G. H., Hillsboro', Ohio.
 Lescher, J. W., Bloomsburg, Columbia Co., Pa.
 Levan, E. K., Prof., Mt. Pleasant, Westm'd Co., Pa.
 Lichtenstein, J., Cincinnati, Ohio.
 Lienkämper, C., Medina, Outagamie Co., Wis.
 Limberg, C. A., Troutville, Clearfield Co., Pa.
 Lisberger, Robert, Kutztown, Berks Co., Pa.
 Loeders, C. F., Lafayette, Indiana.
 Lohr, O. T., Elizabeth, N.J.
 Long, E. M., Norristown, Pa.
 Long, P. A., Midway, N.C.
 Loos, I. K., Richmond, Northampton Co., Pa.

MINISTERS OF THE GERMAN REFORMED CHURCH.

- Loose, J. S., Greencastle, Pa.
 Loose, N. H., Sugar Grove, Ohio.
 Losch, H., Hazelton, Luzerne Co., Pa.
 Lukens, Chas., Frankford, Philadelphia Co., Pa.
 Martin, Geo. H., Lovettsville, Loudon Co., Va.
 Martin, K. F., Lanesville, Harrison Co., Ind.
 Matzinger, I., Swanton, Fulton Co., Ohio.
 May, Josiah, Rainsburg, Bedford Co., Pa.
 Mayer, Jacob, Lock Haven, Clinton Co., Pa.
 Mayer, L. J., West Greenville, Mercer Co., Pa.
 McCaughey, Wm., Springfield, Ohio.
 McCauley, C. F., Reading, Pa.
 McConnell, J., Johnstown, Licking Co., Ohio.
 Mease, Samuel, Cincinnati, Ohio.
 Meckling, Geo. Z., Seven Mills, Butler Co., Ohio.
 Michael, J., Winnamac, Pulaski Co., Ohio.
 Mickley, J. M., Lancaster, Pa.
 Miller, J. O., York, Pa.
 Miller, M., Sandusky City, Ohio.
 Miller, M. A., Uniontown, Ohio.
 Miller, Samuel, Pottsville, Pa.
 Millet, J. K., Walker, Centre Co., Pa.
 Mohr, F. J., Williamsport, Lycoming Co., Pa.
 Moore, D. R., Nankin, Ashland Co., Pa.
 Mosser, Henry, Landisburg, Perry Co., Pa.
 Muehlbauer, H. A., Howard's Grove, Sheboygan Co., Wisconsin.
 Nadle, J., Elizabethtown, Lancaster Co., Pa.
 Neuber, J. G., 1304 Howards St., Phila., Pa.
 Nevin, Dr. J. W., Lancaster, Pa.
 Pence, John, Fremont, Ohio.
 Peters, J. A., Mt. Pleasant, Westmoreland Co., Pa.
 Pfister, J. P., Prof., Egg Harbor City, N.J.
 Phillips, Samuel, Carlisle, Pa.
 Pilss, C., Arnheim, Berks Co., Ohio.
 Pomeroy, J. B., 181 Asquith St., Baltimore, Md.
 Porter, Thos. C., Prof., Lancaster, Pa.
 Prugh, Peter C., Xenia, Green Co., Ohio.
 Rahauser, F., Wilkins, Allegheny Co., Pa.
 Rath, C., Hessville, Ohio.
 Rebaugh, John, Greencastle, Franklin Co., Pa.
 Reid, S. H., Huntingdon, Pa.
 Reiley, Wm. M., Mercersburg, Pa.
 Reinecke, E. W., Nazareth, Pa.
 Reinhart, J., North Lima, Mahoning Co., Ohio.
 Reiter, C. H., Wadsworth, Ohio.
 Reiter, D. H., Wadsworth, Ohio.
 Reiter, I. H., Miamisburg, Ohio.
 Reuter, W., Kenton, Hardin Co., Ohio.
 Rettig, Geo., Lima, Allen Co., Ohio.
 Rettig, J., Gallon, Ohio.
 Riale, J., Independence, Buchanan Co., Iowa.
 Richards, J., Northampton, Ohio.
 Rickli, S. S., Columbus, Ohio.
 Riegel, Daniel, Dillsburg, York Co., Pa.
 Rike, Levi, Corydon, Indiana.
 Rinker, H., St. John, Hamburg, Va.
 Rittenhouse, C. A., Turbuttville, North'd Co., Pa.
 Romeis, John, Herrman, Wisconsin.
 Romich, A., Philadelphia, Pa.
 Roser, Philip, North Vernon, Jennings Co., Ind.
 Rodrock, W. D. C., Tortugas, Florida.
 Rothrock, D., Bucksville, Bucks Co., Pa.
 Rutenik, H. J., Cleveland, Ohio.
 Rutenik, N., Lowell, Dodge Co., Wisconsin.
 Rubl, J., Defiance, Ohio.
 Rubl, J. B., Eden, Trumbull Co., Ohio.
 Rubl, J. G., Findlay, Hancock Co., Ohio.
 Rupley, F. A., Middletown, Frederick Co., Md.
 Russell, C. C., Latrobe, Westmoreland Co., Pa.
 Russell, Geo. B., Pittsburg, Pa.
 Rust, H., Prof., Tiffin, Ohio.
 Sandoe, W. B., Pratt, Shelby Co., Ohio.
 Santee, J. W., Cavetown, Washington Co., Md.
 Saure, C., Cincinnati, Ohio.
 Schaff, Dr. Philip, Mercersburg, Pa.
 Schoel, C., Rochester, Beaver Co., Pa.
 Schiller, C., Newtonsburg, Manitowoc Co., Wis.
 Schlosser, J., Fairfield, Ohio.
 Schneek, Dr. B. S., Chambersburg, Pa.
 Schneider, Dr. B., Aintab, Syria.
 Scholl, F. A., Greencastle, Franklin Co., Pa.
 Schory, P. D., Lancaster, Ohio.
 Schroeder, A., Bridgeport, Connecticut.
 Schutte, H. E. S., Roanoke, Hunt'n Co., Ind.
 Schultz, C. W., Camden, N.J.
 Schwartz, J., Loran, Stephenson Co., Illinois.
 Schwartz, L. B., Boston, Mass.
 Schwartz, P. A., Boston, Mass.
 Schwedes, R. S., Covington, Ky.
 Scott, J., St. Paris, Ohio.
 Segman, C. W., Foreston, Oglio Co., Illinois.
 Sechler, Jacob, Littlestown, Adams Co., Pa.
 Sechler, Jos., Orangeville, Stephenson Co., Ill.
 Shade, J. S., Lamartine, Clarion Co., Pa.
 Shafer, George, Nevins, Ohio.
 Shaul, Hiram, Leesville, Va.
 Shaw, Samuel, Port Jefferson, Shelby Co., Ohio.
 Shellhammer, I., Black Creek, Luzerne Co., Pa.
 Shenkle, A. B., Trappe, Montgomery Co., Pa.
 Shoemaker, D. O., Adams, Armstrong Co., Pa.
 Shoemaker, E. D., Charlesville, Bedford Co., Pa.
 Shuford, M. L., Boonsboro', Washington Co., Md.
 Skyles, N. H., Schellsburg, Bedford Co., Pa.
 Smith, M. A., Hummelstown, Dauphin Co., Pa.
 Smith, R. R., Dushore, Sullivan Co., Pa.
 Spangler, E., Edgerton, Williams Co., Ohio.
 Spangler, P. J., West Lebanon, Wayne Co., Ohio.
 Spies, Wm., New Bavaria, Defiance Co., Ohio.
 Staley, G. L., Mt. Washington, Baltimore Co., Md.
 Steiner, J., Walkersville, Washington Co., Md.
 Steinmetz, John W., Danville, Montour Co., Pa.
 Stern, Max, Louisville, Ky.
 Stern, M. G. I., Indianapolis, Indiana.
 Stewart, M. A., Burkettville, Frederick Co., Md.
 Stiely, I., Rough and Ready, Schuylkill Co., Pa.
 Stoneberger, J., Astoria, Fulton Co., Illinois.
 Strassburger, N. S., Allentown, Pa.
 Strassner, F., Wilkesbarre, Luzerne Co., Pa.
 Stroes, H. M. K., Clymer, Chautauqua Co., N.Y.
 Stuck, J., Greenville, Ohio.
 Super, H. W., Greensburg, Pa.
 Swander, J. J., Chillicothe, Ohio.
 Sykes, John, Allentown, Pa.
 Tendick, P., Attica, Seneca Co., Ohio.
 Thomas, R. P., Loudon, Franklin Co., Pa.
 Thompson, Joseph B., Fremont, Ohio.
 Titzel, J. M., Emmittsburg, Frederick Co., Md.
 Tobias, D. S., Rebersburg, Centre Co., Pa.
 Toensmeier, Aug., Toledo, Ohio.
 Van Court, R. A., Upper Hanover, Montgomery Co., Pa.
 Vandersloot, F. W., York, Pa.
 Vaughan, A. S., Mt. Washington, Balt. Co., Md.
 Vergens, J. F., Maysville, Dodge Co., Wisconsin.
 Vitz, P., Huntingdon, Huntingdon Co., Indiana.
 Vogt, J., Delaware, Ohio.
 Voigt, H. E. F., Mt. Pleasant, Westm'd Co., Pa.
 Wagner, H., Orwigsburg, Pa.
 Wagner, J. H., Hagerstown, Md.
 Wagner, S. G., Blue Bell, Montgomery Co., Pa.
 Wanner, Aaron, Germantown, Ohio.
 Wald, Paul, Allentown Co., Pa.
 Wall, F., Tipton, Iowa.
 Wasnick, W., Pulaski, Williams Co., Ohio.
 Weaver, J., Gettysburg, Ohio.
 Weber, Geo., Freeport, Stephenson Co., Illinois.
 Weiler, C., Gallon, Ohio.
 Weinle, Wm., Leechburg, Pa.
 Weiser, C. Z., Pennsburg, Montgomery Co., Pa.
 Weiser, D., Pennsburg, Montgomery Co., Pa.
 Weisz, I. S., Millinburg, Union Co., Pa.
 Welker, Geo. W., Brick Church, N.C.
 Whitmer, A. C., Kutztown, Berks Co., Pa.
 Wiegand, H., White Deer, Lycoming Co., Pa.
 Wiehle, J. G., 530 St. John St., Philadelphia, Pa.
 Willers, D., Fayette, Seneca Co., N.Y.
 Williard, G. W., Dayton, Ohio.
 Williard, H., Columbus, Ohio.
 Wilson, E. B., Carlisle, Pa.
 Winter, H. A., Sauk City, Wisconsin.
 Winter, J., Chatfield, Ohio.
 Winters, David, Dayton, Ohio.
 Winters, T., West Alexandria, Ohio.
 Winters, T. H., Xenia, Ohio.
 Wise, F., South Bend, Armstrong Co., Pa.
 Wisler, H., Manchester, Md.
 Wittenwieler, W., Dayton, Ohio.
 Wittgall, W., Napoleon, Ohio.
 Woehler, E. T. H., Albion, Ashland Co., Ohio.
 Wolff, Dr. B. C., Mercersburg, Pa.
 Wolff, C. B., Greencastle, Pa.
 Wolff, D. W., Schuylkill Haven, Pa.
 Wolff, G., Meyerstown, Lebanon, Pa.
 Wolff, G. D., Norristown, Pa.
 Wolff, J. G., Lancaster, Pa.
 Yearick, W. R., Line Lexington, Bucks Co., Pa.
 Zacharias, Dr. D., Frederick, Md.
 Zacharias, G. R., Upper Strasburg, Franklin Co., Pa.
 Zahner, J. G., Rogersville, Tuscarawas Co., O.
 Zehring, J. D., Bernville, Berks Co., Pa.
 Zeiser, Philip, Hamburg, Mercer Co., Pa.
 Zeller, Daniel, Allentown, Pa.
 Zellers, Jonathan, Lock Haven, Clinton Co., Pa.
 Zieher, W. K., Hanover, York Co., Pa.
 Ziegler, D., York, Pa.
 Ziegler, G., N. Georgetown, Columbiana Co., O.
 Ziegler, J., Gettysburg, Pa.
 Zimmerman, C. D., Gallon, Ohio.
 Zimmerman, W. H., Frederick, Md.
 Zinck, H. K., Warren, Ohio.
 Zuilch, John, Steinsville, Lehigh Co., Pa.
 Zumpe, G. H., Poland, Clay Co., Indiana.
 Zwister, Chas., Canfield, Ohio.

DEATHS IN THE REFORMED MINISTRY

From Oct. 1, 1862, to Oct. 1, 1863.

Name.	Residence.	Time of Death.	Age.
Rev. John R. Kocken.....	Norristown, Penn.....	Dec. 14, 1862	47
" Emanuel H. Hoffheius	Abbottstown, Penn.....	March 28, 1863	47
" Samuel Seibert.....	Greentown, Ohio.....	July 8, 1863	62
" G. W. M. Schulze.....	Newville, Ind.....	July 31, 1863	38
" Charles S. Herman.....	Maxatawny, Penn.....	Aug. 4, 1863	70
" Jos. H. Johnston.....	Mount Pleasant, Penn.....	Aug. 26, 1863	31

ALMANAC FOR THE GERMAN REFORMED CHURCH.



GRANDFATHER

All good children love their grandfather, and are kind to him. They run towards him when he comes. They meet him at the gate. They take hold of his hands, one on each side, and then they lead him into the house. They give him a chair; they get on his knees when he is seated; and they are pleased with all he says and does.

It is said that young and tender vines are always fond of twining round the oldest trees. So young children love to be around their aged grandparents.

It is a beautiful sight when a flock of children are around their aged grandfather, each one trying to show most love and kindness to him. We have sometimes seen, in the woods, that when an old tree begins to grow very old, a number of young shoots grow out of its roots around it, as if they would guard the dying tree, or make its life live on in themselves. We always have to think of this when we see happy children gather around their grandfather.

We can learn from the Bible that we ought to love our grandfathers. All good men of whom we read did so. Jacob did not only love his father Isaac, but also his grandfather Abraham. God also commands us to honor all aged persons, and to be kind to them.

Grandfathers can tell us many good and useful stories; and they are fond of doing so. Cannot your grandfather tell nice stories? I know he can. Stories about old times, when the great and good Washington, and our forefathers, went to war against England, and fought for our liberties; stories about the Indians; stories about chopping down the trees, and clearing away the woods, where the nice fields now are, and even where the house and barn now stand; stories about going ten miles to mill, fifteen miles to church, and fifty miles for salt and plaster; stories about robbers that used to live in the moun-

tains and rob travellers and wagoners, when grandfather used to haul flour to the city, long, long ago, before railroads were made. Times were not as they are now when grandfather was a little boy. But how kind it is in him to tell his grandchildren stories about those early days!

Grandfather can tell even better stories than these, about still older times. Stories that he has learned from the Bible. Stories about Jesus Christ; how He was born in a stable and cradled in a manger; how He grew up in wisdom and stature, and in favor with God and man; how He took little children up in His arms and blessed them; how it pleased Him when the little children sung "Hosanna!" to Him in the temple; and how He suffered and died on the cross to save us from everlasting death!

Just you ask your grandfather to tell you some nice stories about Jesus; and you will see that he will tell you a great deal more than I can write down in this little book. I hope you will not only be pleased with the stories you hear about Jesus, but that you will also learn to love Him, and pray to Him when you go to bed.

Grandfather will also tell you about Adam and Eve; about Abraham, Isaac, and Jacob; about Joseph, who was sold by his brethren; about Moses, who was found in a little ark of bulrushes on the river when he was a child; about Miriam, and Deborah, and Hannah, and good little Samuel; about David and Solomon; about Mary the Mother of Jesus; about St. John, St. Peter, and St. Paul, and a great many other good men and women, of whom we read in the Bible. How you will love to listen to him! But you will be still better pleased when you once learn to read them yourself. Then, I have no doubt, grandfather will buy you a Bible, so that you can read about all that he has told you.

What a pity it is when children have grandfathers who do not love God and the Holy Bible, and who do not belong to Church, and never go to the Lord's house to worship! How much their grandchildren lose by this! No pretty Bible stories do they hear from them. You ought to be very thankful that you have a grandfather who loves and worships God and teaches you to do the same.

OUGHT TO BE ENTIRELY DONE AWAY.—The practice, prevalent in some places, of allowing huckster-wagons to sell beer, cider, cakes, and fruit around churches on the occasion of consecrations or corner-stone laying solemnities, is a miserable barbarism, and ought not to be allowed.

ALMANAC FOR THE GERMAN REFORMED CHURCH.

AFTER GOING TO BED.

Unto Thy hands, O Lord, I commend myself, my spirit, soul, and body; for Thou hast created and redeemed me, O Lord, Thou God of truth.

Together with me, take also under Thy fatherly care all that are near and dear to me.

Preserve my lying down and my rising up, from this time forth, and even for evermore.

Make me to remember Thee on my bed, and think of Thee when I awake.

I will lay me down in peace, and take my rest; for Thou, Lord, makest me to dwell in safety.

Glory be to the Father and to the Son, and to the Holy Ghost.

As it was in the beginning, is now, and ever shall be, world without end. Amen.

CHILD'S EVENING PRAYER.

Now I lay me down to sleep;
I pray the Lord my soul to keep
If I should die before I wake,
I pray the Lord my soul to take:
And this I ask for Jesus' sake.—Amen.

CHILD'S PRAYER.

Lord, look upon a little child,
By nature sinful, weak, and wild;
Oh, lay Thy gracious hands on me,
And make me all I ought to be.—Amen.

CHILD'S MORNING PRAYER.

Lord, I awake and see the light,
For Thou hast kept me through the night;
To Thee I lift my hands, and pray,
Keep me from sin throughout this day;
And if I die before 'tis done,
Save me through Jesus Christ Thy Son.—Amen.

EVENING PRAYER.

Four corners round my bed,
Four Angels guard my head
If any evil come to me,
Jesus Christ, deliver me.—Amen.

A MORNING PRAYER FOR A CHILD.

Almighty God, the Maker of all things in heaven and in earth: the darkness goes away and the daylight comes at Thy command. Thou art good and doest good continually; blessed be Thy holy name forever.

I thank Thee that Thou hast taken such kind care of me during this night, and that I am alive and well this morning.

Merciful God and Father, I beseech Thee look on a helpless child. Incline my heart to remember, love, and serve Thee. Keep me this day from every evil thought, word, and deed.

Enable me to do to others as I would they should do to me.

Like my Saviour, may I grow in grace as I grow in stature, and be in favor with God and man. Give me Thy Holy Spirit, that He may make me holy in heart and life.

Make me dutiful to my Parents, loving to all my Relatives, obedient to my Teachers, and enable me always willingly to hear advice and to receive instruction.

Preserve me, O Lord, this day from every danger, and from all sin; and give me grace to love Thee forever.

Hear, O Lord, my humble prayer for the sake of Jesus Christ my Saviour. In His blessed name I pray:

Our Father, who art in heaven, &c.

AN EVENING PRAYER FOR A CHILD.

Almighty God, who didst create me, and hast preserved me unto this hour: I praise and glorify Thy holy name for all Thy mercies.

Oh, look graciously upon me, and bless me. Forgive whatever I have done amiss this day.

Give me grace always to remember that I have been dedicated to Thee in Holy Baptism; and may I have grace to renounce the devil and all his works.

Incline my heart to all that is good; and beget in me a hatred of all that is evil. Put Thy fear and Thy love into my soul, that I may serve Thee, and worship Thee, and keep Thy commandments.

Make me dutiful to my Father and Mother, obedient to my Teachers, humble and reverent to those that are older than I; and enable me to do to others as I would have them do to me.

Preserve me, O Lord, from all evil thoughts, words, and actions.

Guide me by Thy Holy Spirit, that I may love my Saviour, live to His glory, and when I die attain unto everlasting life.

Preserve me this night from sickness and sudden death; and make me truly thankful for the many mercies which I enjoy from Thy fatherly hand.

O Lord, bless all my relatives, friends, and companions. Save and defend them and me from all danger this night and evermore, through Jesus Christ our Lord.

In His blessed name I pray: Our Father, who art in heaven, &c.

GENTLE JESUS.

Gentle Jesus, meek and mild,
Look upon a little child;
Pity my simplicity,
Suffer me to come to Thee.

Fain I would to Thee be brought
Gracious God, forbid it not:
In the kingdom of Thy grace
Give a little child a place.

Oh, supply my every want,
Feed the young and tender plant;
Day and night my keeper be,
Every moment watch round me.—Amen.